

العربية بالراديو

ARABIC BY RADIO

الكتاب الثاني ج ٢ و ٤ انجلزي

Lessons 80 - 102

الدروس ٨٠ - ١٠٢

3-4

Book Two

THE ARAB REPUBLIC OF EGYPT BROADCASTING CORPORATION

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THE ARAB REPUBLIC OF EGYPT BROADCASTING CORPORATION

الغَرَبِيَّةُ بِالرَّادِيو

ARABIC BY RADIO

BOOK TWO - PART 3

القَاهِرَةُ

Cairo

2004

الكتاب الثاني

الجزء الثالث

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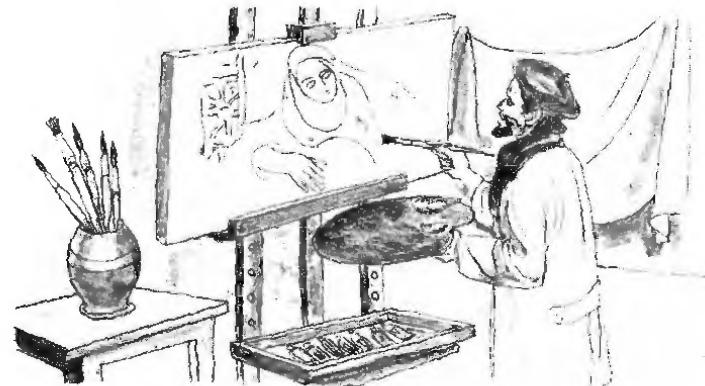
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الدُّرُسُ الشَّمَائُونَ

Lesson Eighty



الْمُصَوِّرُ

The Painter

أَخْضَرَ الْمُصَوِّرُ الْحَامِلَ . وَضَعَ الْمُصَوِّرُ الْلَوْحَةَ عَلَى الْحَامِلِ .

The painter brought the easel. The painter put the canvas (the board) on the easel.

أَخْضَرَ الْمُصَوِّرُ الْفُرْشَةَ وَالْأَلْوَانَ .

The painter brought the brush and the colours.

الْمُصَوِّرُ مُسْتَعِدٌ . أَخْضَرَ الْحَامِلَ ، وَوُضِعَتِ الْلَوْحَةُ عَلَيْهِ ،
وَأَخْضِرَتِ الْفُرْشَةُ وَالْأَلْوَانُ .

The painter is ready. The easel was brought, the board was put on it, and the brush and colours were brought.

الْفُرْشَةُ أَدَاءُ الْمُصَوِّرِ . تُسْتَعْمَلُ الْفُرْشَةُ فِي التَّصْوِيرِ .

The brush is the instrument of the painter.

The brush is used in painting.

وَزَعَ الْمُصَوِّرُ الْأَلْوَانَ بِالْفُرْشَةِ . وَرَعَتِ الْأَلْوَانُ عَلَى الْلُوْحَةِ بِالْفُرْشَةِ .

The painter applied the colours with the brush.

The colours were applied to the board with the brush.

يَرْسِمُ الْمُصَوِّرُ مَنْظَرًا بَهِيجًا . وَلِهَذَا يَسْتَعْمِلُ الْأَلْوَانَ زَاهِيَّةً .

The painter is painting a joyful scene. And so he is using bright colours.

عِنْدَمَا يُرْسِمُ مَنْظَرًا بَهِيجًا تُسْتَعْمِلُ الْأَلْوَانَ زَاهِيَّةً .

When a joyful scene is painted, bright colours are used.

وَعِنْدَمَا يُرْسِمُ مَنْظَرًا حَزِينًا تُسْتَعْمِلُ الْأَلْوَانَ مُعْتَمِةً .

When a sad scene is painted, dim colours are used.

ثُمَّتَلُ الْأَلْوَانُ الْفَرَحَ أَوِ الْحُزْنَ . يُمَثِّلُ الْفَرَحُ بِاللَّوْنِ الزَّاهِيِّ .

وَيُمَثِّلُ الْحُزْنُ بِاللَّوْنِ الْمُعْتَمِ .

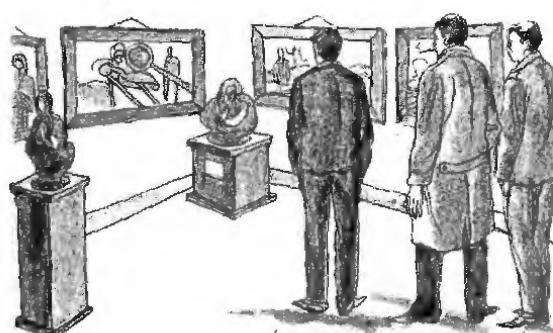
The colours represent joy or grief. Joy is represented by a bright colour. Grief is represented by a dim colour.

فِي الْقَاهِرَةِ مَعَارِضٌ لِلصُّورِ ، تَعْرِضُ إِنْتَاجَ الْمُصَوِّرِينَ .

In Cairo there are painting exhibitions which display the works of painters.

يُعْرِضُ فِيهَا إِنْتَاجُ الْمُصَوِّرِينَ الْكِبَارِ وَالْمُصَوِّرِينَ النَّاسِيَّينَ .

The works of senior and junior painters are exhibited there.



يُقدَّرُ المُصَوِّرُونَ الْكِبَارُ ، وَيُشَجَّعُ النَّاسِ شُوَّانُ .

The senior painters are appreciated and the juniors are encouraged.

تُكَافَّى الْدُّولَةُ الْفَنَانِينَ عَلَى جُهُودِهِمْ .

The State rewards the artists for their efforts.

تُنظَّمُ لَهُمُ الْمَعَارِضُ ، وَيُمْنَحُ الْمُتَفَوِّقُونَ مِنْهُمْ مِنَحَ التَّفَرُّغُ .

Exhibitions are organised for them and the excellent ones among them are given « full - occupation » grants.

GRAMMATICAL NOTES

الملاحظات النحوية

1. أَخْضَرَ الْمُصَوِّرُ الْحَامِلُ . أَخْضَرَ الْحَامِلُ .

The first sentence is verbal. It consists of a past-tense verb (أَخْضَرَ) , a subject (الْمُصَوِّرُ) , and a direct object (الْحَامِلُ) .

The second sentence is also verbal, but the subject is omitted and the direct object replaces it; (الْحَامِلُ) is therefore called the substitute of the subject (المبني للمجهول) and its verb (أَخْضَرَ) is called passive (نَائِبُ الْفَاعِلِ) .

Note that the past-tense verb changes its form when it is used in the passive voice. In the first sentence the verb is (أَخْضَرَ) , but in the second it is (أَخْضَرَ) where the initial consonant (الْهَمْزَةُ) is pronounced with (أَخْضَرَ) and the penultimate (the last but one) (الضَّادُ) is pronounced with (الْكَسْرَةُ) .

The substitute of the subject is always in the nominative case which is here indicated by (أَخْضَرَ) since the noun (الْحَامِلُ) is singular.

2. يَرْسِمُ الْمَصْوُرَ مَنْظَرًا . يَرْسِمُ مَنْظَرًا .

The first sentence is verbal. It consists of a present-tense verb (يَرْسِمُ) , a subject (الْمَصْوُرُ) , and a direct object (مَنْظَرًا) .

The second sentence consists of a passive present-tense verb (يُرَسَّمُ) and a substitute of the subject (مَنْظَرُ) .

Note the form of the passive present-tense verb:
the initial consonant (الْيَاءُ) is pronounced with (الْفَصْمَةُ) and the penultimate (الْسَّيْنُ) is pronounced with (الْفَتْحَةُ) .

The subject substitute (مَنْظَرُ) is in the nominative case indicated here by (الْفَصْمَةُ) since it is singular.

3. تُقدِّرُ الدُّولَةُ الْمَصْوُرَوْنَ . يُقدِّرُ الْمَصْوُرَوْنَ .

The substitute of the subject in the second sentence (الْمَصْوُرَوْنَ) is in the nominative case indicated here by (الْوَاءُ) since it is a sound masculine plural.

4. عَرَضَ الْمَصْوُرُ صُورَتَانِ . عَرَضَتْ صُورَتَانِ .

In the second sentence the subject substitute (صُورَتَانِ) is in the nominative case indicated here by (الْأَلْفُ) since it is a dual. Note that the passive verb (عَرَضَتْ) ends with the feminine ending (تْ) because the substitute of the subject is feminine.

EXERCISES

عَرِبَات

1. Fill in the blanks with suitable substitutes of the subject, marking the signs of the nominative case:

ا - وُضِعْتِ عَلَى الْحَامِلِ .
 ب - وُزُعْتِ عَلَى الْلَّوْحَةِ بِالْفُرْشَةِ .
 ج - يُرَسِّمُ بَهِيجُ ، فَتَسْتَعْمِلُ زَاهِيَّةً .
 د - يُمَثِّلُ بِاللَّوْنِ الزَّاهِي ، وَيُمَثِّلُ بِاللَّوْنِ الْمُعْتَمِرِ .

2. Fill in the blanks with suitable passive verbs:

ا - الْمَعَارِضُ لِلْمُصَوِّرِينَ .
 ب - الْمُتَفَوِّقُونَ مِنَ الْفَنَانِيْنَ مِنَحَ التَّفَرُّغَ .
 ج - إِنْتَاجُ الْمُصَوِّرِينَ فِي الْمَعَارِضِ .
 د - مَنْتَظِرُ حَرَبِنَ ، ف.... أَلْوَانُ مُعْتَمِةً .

3. Put the past-tense verbs in the following sentences into the passive. Make any necessary changes.
 (Revise lesson 26)

ا - قَرَأَ نَسِيلُ أَرْقَامَ التَّلَيْفُونِ .
 ب - رَفَعَ السَّمَاعَةَ .
 ج - دَوَرَ الْفُرْضَ .
 د - سَمِعَ صَوْتَ الْجَرَسِ .

4. Put the present-tense verbs in the following sentences into the passive. Make any necessary changes.
 (Revise Lesson 26)

ا - يَقْرَأُ نَسِيلُ أَرْقَامَ التَّلَيْفُونِ .

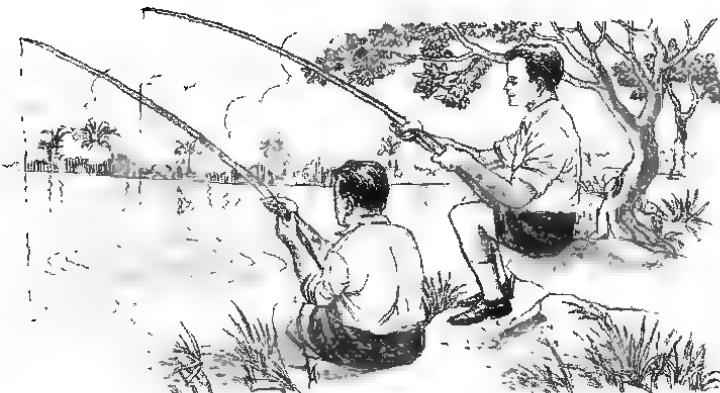
ب - يَرْفَعُ السَّمَاعَةَ .
 ج - يَدْوَرُ الْقُرْصَ .
 د - يَسْمَعُ صَوْتَ الْجَرَسِ .

5. Underline the substitute of the subject in each of the following sentences indicating the sign of the nominative case:

١ - تُخْمَلُ الْحَقَابُ الصَّغِيرَةُ .
 ب - أَخْرَجَتِ الْبَقَرَاتُ مِنَ الْحَظِيرَةِ .
 ج - يُشَاهِدُ الْمُمَثَّلُونَ عَلَى الْمَسَرَحِ .
 د - يُحَبُّ الْمُوَدِّبُونَ .

الدَّرْسُ الْحَادِي وَالثَّمَانُونَ

Lesson Eighty-One



رِحْلَةُ صَيْدٍ

A Fishing Trip

كَانَ الْجَوَّ صَحُوْاً ، وَكَانَتِ الشَّمْسُ مُشْرِقَةً .

The weather was bright and the sun was shining.

قَالَ نَبِيلٌ : لِمَادِيَا لَا أَصْطَادُ الْيَوْمَ ؟

Nabil said, " Why don't I go fishing today ?

سَادَهَبُ إِلَى صَدِيقِي عَادِلٍ .

I will go to my friend Adel."

أَخَدَ نَبِيلُ الصَّنَارَةَ وَالْطَّعْمَ . وَذَهَبَ إِلَى عَادِلٍ .

Nabil took the fishing rod and the bait and went to Adel.

- هَلْ تُحِبُّ أَنْ تَاتِيَ مَعِي ؟

Would you like to come with me ?

- نَعَمْ ، أَيْنَ نَصْطَادُ الْيَوْمَ ؟

Yes. Where do we go fishing today ?

- أَعْرِفُ تُرْعَةً كَثِيرَةَ السَّمَكِ .

I know of a canal which has plenty of fish.

- هَلْ هِيَ بَعِيدَةٌ عَنْ قَرْيَتِنَا ؟

Is it far from our village ?

- لَا ، لَيْسَتِ التُرْعَةُ بَعِيدَةً .

No, the canal is not far.

أَخْضَرَ عَادِلُ صِنَارَتَهُ ، وَخَرَجَ مَعَ نَبِيلٍ .

Adel brought his fishing rod and went out with Nabil.

كَانَ الصَّدِيقَانِ مَسْرُورِيْنِ .

The two friends were pleased.

وَصَلَّ الصَّدِيقَانِ إِلَى التُرْعَةِ .

The two friends arrived at the canal.

جَلَسَ نَبِيلُ فِي ظِلِّ شَجَرَةٍ ، وَجَلَسَ عَادِلُ قَرِيبًا مِنْهُ .

Nabil sat in the shade of a tree.

Adel sat near him.

رَمَى نَبِيلُ صِنَارَتَهُ ، فَكَانَ حَظُّهُ سَعِيدًا .

Nabil cast his fishing rod; he was lucky.

إِصْطَادَ نَبِيلُ سَمَكَةً ، ثَانِيَةً ، ثَالِثَةً .

Nabil caught a fish, then a second, and then a third.

كَانَ عَادِلُ سَيِّئَ الْحَظْ . فَقَالَ لَهُ نَبِيلُ :

Adel was unlucky. Nabil said to him,

غَيْرَ مَكَانَكَ : تَعَالَ تَحْتَ هَذِهِ الشَّجَرَةِ .

“ Change your place; come (and sit) under this tree. ”

أَقْرَى عَادِلُ الصَّنَارَةَ ، فَكَانَ حَظُّهُ سَعِيدًا .

Adel cast his fishing rod; he was lucky.

صَادَ سَمَكَةً ، فَثَانِيَةً ، فَثَالِثَةً .

He caught a fish, then a second, and then a third.

قَالَ عَادِلُ لِنَبِيلٍ :

Adel said to Nabil.

صَارَ السَّمَكُ كَثِيرًا .

“ We have now plenty of fish. ”

ظَلَّ الصَّدِيقَانِ جَالِسِينِ حَتَّى انْتَصَفَ النَّهَارُ .

The two friends remained sitting until noon.

قَالَ عَادِلُ :

Adel said,

صَارَتِ الشَّمْسُ مُحْرِقَةً . هَلْ تَرْجِعُ الْآنَ إِلَى بَيْتِنَا ؟

“ The sun has become scorching. Shall we go back home now ? ”

أَجَابَ نَبِيلُ :

Nabil answered,

نَعَمْ ، فَقَدْ اضْطَدْنَا سَكَانًا كَثِيرًا .

“ Yes. We have caught a lot of fish. ”

قَالَ عَادِلُ :

Adel said,



كَانَ الصَّيْدُ مُوْفَقاً .

“ It was a lucky fishing (trip) . ”

فَقَالَ نَبِيلُ :

Nabil said,

وَسَيَكُونُ الْغِذَاءُ شَهِيًّا .

“ And food will be delicious . ”

1 - كَانَ الْجَوَّ صَحُوْاً . الْجَوَّ صَحُوْ .

The first sentence is nominal. It consists of a subject and a predicate, both of which are in the nominative case.

Note that the second sentence consists of the same subject and predicate but begins with (كَانَ). This verb has changed the case of the predicate from the nominative (صَحُوْاً) to the accusative (صَحُوْ).

Note that the accusative case is indicated here by (الْفَتْحَةُ) since the predicate is singular.

2 - كَانَتِ الشَّمْسُ مُشْرِقَةً . الشَّمْسُ مُشْرِقَةً .

The first sentence consists of a subject and a predicate. The second sentence consists of the same subject and predicate but begins with (كَانَ) which has made the predicate accusative.

Note that the feminine ending (الْتَّاءُ) is suffixed to (كَانَ) because the subject (الشَّمْسُ) is feminine.

3 - لَيْسَتِ التُّرْعَةُ بَعِيْدَةً . التُّرْعَةُ بَعِيْدَةً .

The first sentence is nominal. It consists of a subject and a predicate, both of which are in the nominative case. The second sentence consists of the same subject and predicate but begins with the verb (لَيْسَ) which has made the predicate accusative.

Note that the feminine ending (الْتَّاءُ) is suffixed to the verb (لَيْسَ) because the subject (الترْعَةُ) is feminine. Note also that (لَيْسَ) expresses negation.

٤ - **السُّكُوكُ كَثِيرٌ . صَارَ السُّكُوكُ كَثِيرًا .**

The first sentence consists of a subject and a predicate, both of which are in the nominative case. The second sentence consists of the same subject and predicate but begins with the verb (صار) which has made the predicate accusative.

Thus (صار) functions in exactly the same way as (كان) and (ليس).

Note that the feminine ending (الثُّالِثَةُ) is not suffixed to (صار) because the subject is masculine.

Note that (صار) expresses change

٥ - **ظَلَلَ الصَّدِيقَانِ جَالِسِينِ .**

In this sentence the verb (ظل) also makes the predicate accusative. The accusative case is indicated here by (الثُّالِثَةُ) since the predicate (جالسين) is dual.

٦ - The following verbs function in exactly the same way as

كان ، ليس ، صار ، ظل .

أَصْبَحَ : it expresses timing in the morning.

أَضْبَحَ : it expresses timing in the late morning.

أَمْسَى : it expresses timing in the evening.

بَاتَ : it expresses timing at night.

٧. The present form of these verbs, except (ليس) which has no present form,

functions as the past form, e.g.

سَيَكُونُ الْغَذَاءُ شَهِيًّا

EXERCISES

تمرينات

1. Begin each of the following sentences with (كان) indicating the case ending of the predicate:

أ - الفاكهة لذيذة .
ب - الصوت مرتفع .
ج - القطار سريع .
د - الباب مفتوح .
ه - السيارة جديدة .

2. Begin each of the following sentences with (ليس) indicating the case endings of the subject and the predicate:

أ - الشباك مفتوح .
ب - الحبرة واسعة .
ج - المائدة منظمة .
د - السماة صافية .

3. Fill in the blanks with suitable predicates:

أ - كان الصديقان ، وكان حظهما
ب - كان عادل الحظ .
ج - سيكون الغداء
د - صارت الشمس

4. Answer the following sentences using (ليس) .

Follow the example given in the first sentence.

- ١ - هلِ الدَّرَاجَةُ سَرِيعَةٌ؟ لا ، لَيْسَتِ الدَّرَاجَةُ سَرِيعَةٌ .
- ب - هلِ الشَّارِعُ وَاسِعٌ؟
- ح - هلِ الشُّرُطِيُّ نَائِمٌ؟
- د - هلِ الْجَامِعُ بَعِيدٌ؟
- ه - هلِ الْوَالِدُ مُسَافِرٌ؟

إِنَّ الْبَيْتُرُولَ الْذَّهَبُ الْأَسْوَدُ .

Petroleum is the black gold.

أَنْتَ تَعْلَمُ أَنَّ الْبَيْتُرُولَ وَقُوَّةٌ نَافِعٌ .

You know that petroleum is a useful fuel.

تَسِيرُ بِهِ السُّفُنُ وَالسَّيَّارَاتُ وَالطَّيَّارَاتُ .

Ships, cars and aeroplanes run by it.

وَتَدْوِرُ بِهِ أَيْضًا آلَاتُ الصَّنَاعَةِ وَالْزَّرَاعَةِ .

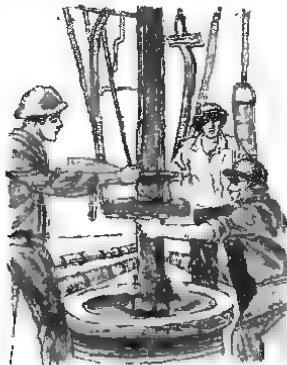
Industrial and agricultural machines are run by it, too.

وَيُسْتَخْدَمُ فِي الْإِلْيَاضَاعَةِ بِالْقُرَىِ .

It is used in lighting in the villages.

وَيَنْخُلُ فِي صِنَاعَاتٍ مُتَعَدِّدَةٍ .

It is used in many industries.



تَحْفَرُ الشَّرِكَاتُ الْآبَارَ فِي الْأَمَاكِنِ الْمُخْتَلَفَةِ ،

Companies dig the wells in different places,

لَعَلَّ الْبَيْتُرُولَ كَامِنٌ فِي بَاطِنِهَا .

hoping that petroleum may be latent in them.

وَهِيَ تُنْفِقُ فِي ذَلِكَ أُمَوَالًا كَثِيرَةً ،

In this they spend much money.

كَانَ الْبَيْتُرُولَ الْحَيَاةُ .

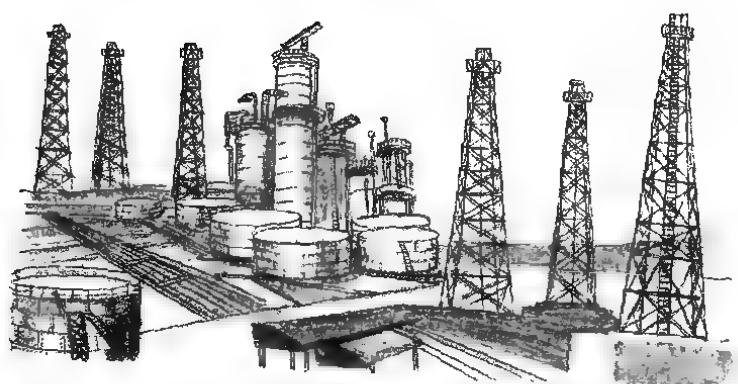
as if petroleum were life (itself).

الْوَطَنُ الْعَرَبِيُّ غَنِيٌّ بِالْبَيْتُرُولِ ،

The Arab world is rich in petroleum.

الدُّرُسُ الثَّانِي وَالشَّمَائُونَ

Lesson Eighty-Two



البِتُّرُولُ

Petroleum

إِنَّ الْذَّهَبَ الْأَصْفَرَ مَعْدِنٌ نَفِيسٌ ،

Yellow gold is a precious metal.

تُصْنَعُ مِنْهُ الْمُحْلِيُّ .

We make ornaments from it.

وَالْقُطْنُ ذَهَبٌ أَبْيَضٌ ،

Cotton is white gold.

تُصْنَعُ مِنْهُ الْمَلَابِسُ .

We make clothes from it.

فَهَلْ تَعْرِفُ الْذَّهَبَ الْأَسْوَدَ ؟

Do you know what black gold is ?

وَلَكِنَّ الْبَيْرُولَ وَفِيرُّ فِي بَعْضِ دُوَلِهِ دُونَ بَعْضِهَا الْآخَرَ .

However, petroleum is abundant in some but not in other countries of the Arab world.

فَلَيْسَ الْعَرَبَ مُنْتَفِعُونَ بِهِ اِنْتِفَاعًا كَامِلًا .

Let us hope that the Arabs may make full use of it.

1. إِنَّ الْذَّهَبَ مَعْدُنٌ.

This sentence was originally (الْذَّهَبُ مَعْدُنٌ), consisting of a subject (الضَّمْمَةُ) in the nominative case indicated by (الْذَّهَبُ) and a predicate (مَعْدُنٌ) in the nominative case also indicated by (مَعْدُنٌ). When the emphatic particle (إِنْ) begins the nominal sentence, the subject (الْذَّهَبُ) becomes accusative, but the predicate (مَعْدُنٌ) remains nominative. The accusative case is indicated here by (الفَتْحَةُ) since the subject is singular.

2. أَنْتَ تَعْلَمُ أَنَّ الْبِتْرُولَ وَقُوْدُ.

The particle (إِنْ) begins the nominal sentence (أَنَّ الْبِتْرُولَ وَقُوْدُ). The subject (الْبِتْرُولُ) assumes the accusative case indicated here by (الفَتْحَةُ) and the predicate (وَقُوْدُ) remains in the nominative case indicated here by (الضَّمْمَةُ).

3. لَعَلَّ الْبِتْرُولَ كَامِنُ.

The particle (لَعَلَّ) begins the nominal sentence (الْبِتْرُولُ كَامِنُ). The subject (الْبِتْرُولُ) assumes the accusative case indicated here by (الفَتْحَةُ) and the predicate (كَامِنُ) remains in the nominative case indicated here by (الضَّمْمَةُ).

Note that the particle (لَعَلَّ) expresses expectation.

4. كَانَ الْبِتْرُولُ الْحَيَاةُ.

The particle (كَانَ) begins the nominal sentence (الْبِتْرُولُ الْحَيَاةُ). The subject (الْبِتْرُولُ) assumes the accusative case indicated here by (الفَتْحَةُ)

and the predicate (الْحِيَاةُ) remains in the nominative case indicated here by (الْفَصْمَةُ).

Note that the particle (كَانَ) expresses similitude (الْتَّشِيَّهُ).

5. **الْوَطَنُ الْعَرَبِيُّ غَنِيٌّ بِالْبِتْرُولِ . وَلَكِنَّ الْبِتْرُولَ وَفِيرُ فِي بَعْضِ دُولَهُ دُونَ بَعْضِهَا .**

The particle (لَكِنْ) begins the nominal sentence (الْبِتْرُولُ وَفِيرُ). The subject (الْبِتْرُولُ) assumes the accusative case indicated here by (الْفَتْحَةُ), and the predicate (وَفِيرُ) remains in the nominative case indicated here by (الْفَصْمَةُ).

Note that the particle (لَكِنْ) means « but ».

6. **لَيْتَ الْعَرَبَ مُنْتَفِعُونَ بِهِ .**

The particle (لَيْتَ) begins the nominal sentence (الْعَرَبُ مُنْتَفِعُونَ). The subject (الْعَرَبُ) assumes the accusative case indicated here by (الْفَتْحَةُ) and the predicate (مُنْتَفِعُونَ) remains in the nominative case indicated here by (الْوَاءُ) in the ending (وْنَ).

Note that the particle (لَيْتَ) expresses hope (الْتَّسْمِيَّ).

7. **إِنَّ أَنَّ لَعَلَّ كَانَ لَكِنْ لَيْتَ**

are particles that begin the nominal sentence for special purposes you have known. These particles make the subject accusative but the predicate remains nominative.

8. If any of these particles begins a nominal sentence consisting of a subject and a predicate both of which are dual, the subject which was originally in the nominative case indicated by (الْأَلْفُ) assumes the accusative case indicated

by (الْيَاءُ)، and the predicate remains in the nominative case indicated by (الْأَلْفُ). Examples:

(ا) الْبَابَانِ مَفْتُوحَانِ - إِنَّ الْبَابَيْنِ مَفْتُوحَانِ .
 (ب) النَّافِذَتَانِ مُغْلَقَتَانِ - لَعَلَّ النَّافِذَتَيْنِ مُغْلَقَتَانِ .

9. If any of these particles begins a nominal sentence consisting of a subject and a predicate both of which are sound masculine plurals, the subject which was originally in the nominative case indicated by (الْوَاءُ) assumes the accusative case indicated by (الْيَاءُ)، and the predicate remains in the nominative case indicated by (الْوَاءُ). Example:

الْفَلَّاحُوْنَ نَشِيطُوْنَ - إِنَّ الْفَلَّاحِيْنَ نَشِيطُوْنَ .

10. If any of these particles begins a nominal sentence the subject of which is a sound feminine plural, the subject assumes the accusative case indicated by (الْكَسْرَةُ). Example:

الْفَلَّاحَاتِ نَشِيطَاتِ - إِنَّ الْفَلَّاحَاتِ نَشِيطَاتِ

EXERCISES

تمرينات

1. Fill in the blanks with particles that make the subject accusative in the following nominal sentences. Indicate the case ending of the subject in each:

ا - السَّيَّارَاتُ سَرِيعَةٌ الْقِطَارُ أَسْرَعُ .
 ب - الْقَمَرُ مِضْبَاحٌ مُنِيرٌ .
 ج - الدَّوَاءُ مُفِيدٌ .
 د - هَلْ تَعْلَمُ الْكِتَابُ نَافِعٌ ؟
 ه - الْمَدْرَسَةُ قَرِيبَةٌ .

2. Begin each of the following nominal sentences with (إن) indicating the case endings of both the subject and the predicate:

ا - الْحَقِيبَاتُانِ صَغِيرَاتٌ .
 ب - الْمُهَنْدِسُونَ مَاهِرُونَ .
 ج - الْتَّلَمِيذَاتُ مُجْتَهِدَاتٌ .
 د - بَابُ الْحَدِيقَةِ مَفْتُوحٌ .
 ه - الْبَرْجُ مُرْتَفِعٌ .

3. Omit the particle at the beginning of each of the following nominal sentences. Then indicate the case ending of the subject in each:

ا - كَانَ الطَّائِرَاتُ سُفُنٌ سَابِحةٌ فِي الْهَوَاءِ .
 ب - إِنَّ الْمَشْيَ مُتَعِبٌ وَلَكِنَّ الْجُلُوسَ مُرِيحٌ .
 ج - لَعَلَّ الرَّوَايَةَ بَدِيعَةٌ .
 د - إِنَّ الْمُمَثَّلَيْنِ بَارِعَاتٍ .

الدَّرْسُ الثَّالِثُ وَالشَّمَائُونَ

Lesson Eighty-Three



الْمُوسِيقَا

Music

قَالَ نَبِيلٌ لِوَالِدِهِ : أَرِيدُ أَنْ أَتَعَلَّمَ الْمُوسِيقَا .

Nabil said to his father, "I want to learn music."

فَأَجَابَهُ وَالِدُهُ : تَسْتَطِعُ أَنْ تَتَعَلَّمَ الْمُوسِيقَا ، وَلَكِنَّ الْمُوسِيقَا فَنٌ
جَمِيلٌ ،

His father answered, "You can learn music, but music is a beautiful art,

وَالْفَنُ يَتَحَاجُ إِلَى مَوْهِبَةٍ . لَنْ تَكُونَ فَنَانًا إِذَا لَمْ تَكُنْ مَوْهُبًا .
and art requires a talent. You will not be an artist if you are not talented.

تَحَاجُ إِلَى الْمَوْهِبَةِ لِتَكُونَ فَنَانًا .

You have to be gifted in order to be an artist."

قال نَبِيلٌ : تَظَهَرُ الْمُوَهَّبُ فِي أَنْتَهِيَّ التَّعْلُمِ وَالتَّدْرِبِ . تَحْتَاجُ الْمُوَهَّبَةُ إِلَى زَمْنٍ كَيْ تَظَهَرَ .

Nabil said, " Talents come out during learning and practising. A talent requires time to appear. "

قال الْوَالِدُ : هَذَا صَحِيحٌ . تَسْتَطِعُ أَنْ تُجْرِبَ نَفْسَكَ ، لِتَعْرِفَ حَقِيقَةَ أَمْرِكَ .

The father said, " That's true. You can try yourself to know the truth about yourself. "

وَلَكِنْ مَا الْأَلْأَةُ الْمُوسِيقِيَّةُ الَّتِي تَعِبِلُ إِلَيْهَا ؟

But what is the musical instrument (which) you like? "

أَجَابَ نَبِيلٌ : أَمِيلٌ إِلَى الْبِيَانُو . هُوَ أَقْدَرُ الْأَلْأَةِ عَلَى أَدَاءِ الْأَنْغَامِ الْمُخْلَفَةِ .

Nabil answered, " I like the piano. It is the instrument most capable of producing different tunes. "

قال الْوَالِدُ : هَذَا رَأِيُكَ ، وَلَكِنْ لَنْ يُوَافِقَ عَلَيْهِ جَمِيعُ النَّاسِ .

The father said, " That's your own point of view, but not all people will agree to it. "

لِكُلِّ الْأَلْأَةِ أَنْغَامٌ تَضَلُّحُ لَهَا وَلَا تَضَلُّحُ لِالْأَلْأَةِ غَيْرِهَا .

Each instrument has tunes fit for it but not for any other (instrument). "

قال نَبِيلٌ : أَنَا أَمِيلٌ إِلَى الْبِيَانُو عَلَى أَيْمَانِي حَالَةً .

Nabil said, " I like the piano at any rate. "

قال الْوَالِدُ : أَعْرَفُ مُعْلِمًا مَاهِرًا لِلْعَرْفِ عَلَى الْبِيَانُو .

The father said, " I know of a skilful piano teacher. "

قال نَبِيلٌ : أَدْهَبُ إِلَيْهِ غَدًا كَيْ أَبْدَا دُرُوسِي مَعَهُ .

Nabil said, " I'll go to him tomorrow to begin my lessons with him. "

قَالَ الْوَالِدُ : أَرْجُو أَنْ يُسْعِدَكَ الْحَظْ . مَنْ يَدْرِي ؟ قَدْ تَصِيرُ عَازِفًا مَاهِرًا .

The father said, "I hope you will be lucky.
Who knows ? You may become a skilful (piano) player. "

قَالَ نَبِيلُ : عِنْدِنِي أَتَحِقُّ بِمَعْهِدِ الْمُوسِيقَا لِأَوَّلِيَّ دِرَاسَتِي .

Nabil said, " Then I'll join the Institute of Music to pursue my study. "

1. أَرِيدُ أَنْ أَتَعَلَّمَ الْمُوسِيقَى .

(أَنْ) is a particle, and (أَتَعَلَّمَ) is a verb in the present tense. They together replace the infinitive, and so we can say: أَرِيدُ تَعَلَّمَ الْمُوسِيقَى . (أَنْ) is therefore called 'infinitival' (المصدرية).

2. لَنْ تَكُونَ فَنَانًا

(لَنْ) is a particle of negation that precedes the present-tense verb (تَكُونَ). Negation here refers to the future; the sentence means: «You will not be an artist.»

3. أَذْهَبُ إِلَيْهِ كَيْ أَبْدَا درُوسِي .

(كَيْ) is a particle. It is used here with the present-tense verb (أَبْدَا) to express that the purpose of going is to begin the lessons.

4. أَتَحَقُّ بِالْمَعْهَدِ لِأَوَّلَى دِرَاسَتِي .

(أَلَام) in (أَوَّلَى) is a particle denoting that the pursual of studies is the cause of joining the Institute.

It is therefore called the لَامُ التَّعْلِيلِ (Lām al-ta'leel).

5- **كَيْ - لَنْ - أَنْ - لَامُ التَّعْلِيلِ**

These are particles that may be used with the present for special purposes you have known.

Note that the end of the present verb in each of the previous examples carries (الفَتْحَةُ). The verb is therefore in the subjunctive mood indicated by (الفَتْحَةُ). Hence, the present following كَيْ, لَنْ, أَنْ and لَامُ التَّعْلِيلِ is in the subjunctive mood.

EXERCISES

تمرينات

1. Fill in the blanks with (لَمْ التَّعْلِيلِ) or (كَيْ) . (لَنْ) . (أَنْ) :

أ - تَحْتَاجُ إِلَى الْمَوْهِبَةِ تَكُونَ فَتَانًا .

ب - يُوَافِقُ عَلَيْهِ جَمِيعُ النَّاسِ .

ج - تَسْتَطِعُ تَتَعَلَّمُ الْمُوسِيقَةِ .

د - تَحْتَاجُ الْمَوْهِبَةِ إِلَى زَمِنٍ تَظْهَرَ .

2. Fill in the blanks with suitable present-tense verbs and indicate the sign of the mood.

أ - لَنْ لِآلَةِ غَيْرِهَا .

ب - أَرْجُو أَنْ الْحَظَّ .

ج - تَشْتَطِعُ أَنْ نَفْسَكَ ، ل حَقِيقَةَ أَمْرِكَ .

3. Fill in the blanks with suitable present-tense verbs and mark the final vowel. (Revise lesson 43)

أ - أَشْرَفُ يُحِبُّ أَنْ مِثْلَ أَبِيهِ .

ب - إِلَهَامُ تُحَاوِلُ أَنْ أَمْهَا .

ج - أَشْرَفُ يَقُولُ : أَحِبُّ أَنْ نَظَارَةً .

د - إِلَهَامُ تَقُولُ : أَحِبُّ أَنْ حَقِيقَةً فِي يَدِي .

4. Fill in the blanks with suitable particles that make the present-tense verb subjective :

أ - نَذْهَبُ إِلَى الْبَرْجِ نَتَفَرَّجُ عَلَى الْفَاهِرَةِ .

ب - أَرِيدُ أَشَاهِدَ الْأَهْرَامَ .

ج - يَخْرُجَ أَبِي مِنَ الْمَنْزِلِ يَوْمَ الْجُمُعَةِ الْمُقْبِلَ .

د - أَخْتِي تُحِبُّ تَأْكُلَ الْفَطِيرَ .

ه - نَبِيلٌ يَنْتَظِرُ فِي الْمَحَاطَةِ يُسَلِّمَ عَلَى ابْنِ عَمِّهِ خَلِيلٍ .

5. Fill in the blanks with suitable present-tense verbs marking their final vowels. (Revise lesson 51)

ا - نَقْرَأُ الْجَرِيدَةَ ل الْأَخْبَارَ .

ب - أَفْلَاحَةُ تُرْبِي الدَّجَاجَ كَيْ مِنْهُ الْبَيْضَ .

ج - نَرْكَبُ الطَّيَّارَةَ ل بِسُرْعَةٍ .

د - فَتَحَ الخَادِمُ النَّافِذَةَ كَيْ ضَوْءُ الشَّمْسِ .

الدَّرْسُ الرَّابِعُ وَالشَّمَانُونَ

Lesson Eighty-Four



حَضَارَةُ الْعَرَبِ

The Civilization of the Arabs

نبيل : هل قرأت تاريخ العرب ؟

Nabil : « Have you read the history of the Arabs ?

وَهَلْ عَرَفْتَ حَضَارَتَهُمْ ؟

And have you known their civilization ? »

السائح : لم أقرأ هذا التاريخ ،

The tourist : « I have not read that history,

ولم أعرف شيئاً عن تلك الحضارة .

and I have not learnt anything about that civilization. »

نبيل : لا تقل ذلك .

Nabil : « Don't say that;

مَنْ يَجْهَلُ تَارِيَخَهُمْ وَحَضَارَتَهُمْ؟

nobody is ignorant of their history and civilization. (who is ignorant of ... ?)

السَّائِحُ : لِتَتَحَدَّثُ عَنْهَا مِنْ فَضْلِكَ.

The tourist : " Talk about them, please. "

نَبِيلٌ : لَمْ يَنْهَضِ الْعَرَبُ إِلَّا بَعْدَ الْإِسْلَامِ.

Nabil : " The Arabs did not rise except after Islam.

فَقَدْ جَمَعَ الْإِسْلَامُ كَلِمَتَهُمْ ،

Islam united them,

وَدَعَاهُمْ لِلْجِهَادِ ،

and called them to Jihad (holy war);

فَفَتَحُوا بِلَادَ الْفُرْسِ وَالرُّومِ .

so they conquered the countries of the Persians and the Byzantines. "

السَّائِحُ : وَكَيْفَ حَكَمُوا تِلْكَ الْبِلَادَ؟

The tourist : " How did they rule those countries ? "

نَبِيلٌ : نَسَرُوا فِيهَا الْعَدْلَ وَالْأَمْنَ ،

Nabil : " They spread justice and security in them;

فَعَاشَ أَهْلُهَا فِي رَخَاءٍ وَسَلَامٍ .

and so their people lived in plenitude and peace. "

السَّائِحُ : وَهَلْ اهْتَمُوا بِالْعُلُومِ وَالْفُنُونِ؟

The tourist : " Were they interested in science and art ? "

نَبِيلٌ : نَعَمْ ، لَمْ يَغْبُ عَنْهُمْ فَضْلُهَا .

Nabil, " Yes, they were not unaware of their value.

إشتغلوا بعلوم الدين واللغة والأدب .

They dealt with the subjects of religion, language and literature.

وترجموا كتب اليونان والفرس .

and translated the books of the Greeks and the Persians.

واشتغلوا بالفلسفة ، والطب ، والرياضيات ، والفلك .

They dealt with philosophy, medicine, mathematics and astronomy.

كما اشتغلوا بالطبيعة ، والكيمياء ، والموسيقى .

They also studied physics, chemistry and music.

السائح : لم أسمع بذلك من قبل .

The tourist : " I've never heard that before. "



نبيل : لتقرأ تاريخ العرب ، ولتطلع على علومهم وحضارتهم .

Nabil: " You should read the history of the Arabs and make yourself familiar with their sciences and civilization. "

السائح : شوقي إلى أن أعرف الكثير عن العرب .

The tourist : " You have made me anxious to know a lot about the Arabs. "

نبيل : لا تنتظِر ولا تتردد ، فإن ماقلته قليل من كثير .

Nabil: " Don't wait and don't hesitate; what I have said is only a little of so much.

إن العرب أمة عريقة وحضارتهم عظيمة .

The Arabs are an old-rooted nation, and their civilization is great. "

You have known that the present-tense verb assumes the subjunctive mood if it is preceded by :

أَنْ - لَنْ - كَيْ - لَامُ التَّعْلِيلِ

Now you are going to know other particles that affect this verb differently.

1. Read the following sentence :

لَمْ أَفْرَأْ هَذَا التَّارِيخَ .

This is a verbal sentence containing a present-tense verb (أَفْرَأْ) .

Note that the verb is preceded by the particle (لَمْ) : it is therefore in the jussive mood which is indicated by (السُّكُونُ) on the last letter of the verb.

Note that (لَمْ) negates the verb and that this negation applies to the past.

2. Read the following sentences :

لِتَتَحَدَّثُ عَنْهَا مِنْ فَضْلِكَ . لِتَقْرَأْ تَارِيخَهُمْ .

These two verbal sentences have present-tense verbs: (تَتَحَدَّثُ) in the first, and (تَقْرَأْ) in the second.

Note that the last letter of each verb is marked with (السُّكُونُ) ; the verb is therefore in the jussive mood. The reason for this is that it is preceded by the imperative (لَامُ الْأَمْرِ) (لِ) .

3. Read the following sentences:

لَا تَتَرَدَّدْ ، وَلَا تَنْتَظِرْ .

These two verbal sentences have present-tense verbs: (تَتَرَدَّدْ) in the first,

and (تَنْتَظِرُ^٠) in the second. Note that the last letter of each verb is marked with (السُّكُونُ^٠) ; the verb is therefore in the jussive mood. The reason for this is that it is preceded by the prohibitive (لَا النَّاهِيَةُ) (لَا) .

Hence, the present-tense verb assumes the jussive mood if it is preceded by one of the following particles:

لَمْ - لَامُ الْأَمْرُ - لَأَنَّا هِيَةُ .

نحوٌ

EXERCISES

1. Indicate the mood of the verbs in the following sentences stating the reason:

ا - لَمْ أَعْرِفْ شَيْئاً عَنْ حَضَارَةِ الْعَرَبِ .
 ب - لَمْ يَنْهَضِ الْعَرَبُ إِلَّا بَعْدَ الْإِسْلَامِ .
 ج - لَا تَقُولْ ذَلِكَ .
 د - لِتَطَلَّعْ عَلَى عُلُومِهِمْ وَحَضَارَتِهِمْ .

2. Fill in the blanks with لَمْ الْأَمْرِ or لَمْ النَّاهِيَةُ :

ا - نَرْكَبُ الْبَاحِرَةَ صَبَاحاً .
 ب - تَذَهَّبُ فِي رِحْلَةٍ إِلَى أَسْوَانَ .
 ج - تَرْفَعُ السَّمَاءَةُ لِتَكَلَّمَ مَعَ صَدِيقِكَ .
 د - تَقْرَأُ فِي ضَوْءِ ضَعِيفٍ .

3. Fill in each of the following blanks with a suitable present-tense verb chosen from those given in brackets :

(تَرْكَبُ - تَنْزَلُ - تَأْكُلُ - أَقْطِفُ)

ا - لَمْ أَزْهَارَ الْحَدِيقَةِ .
 ب - لِ الْقِطَارِ السَّرِيعِ .
 ج - لَا مِنَ السَّيَارَةِ وَهِيَ تَسْرِحُكُ .
 د - لَا الْخُضْرَ غَيْرَ الطَّازِجَةِ .

4. Replace the imperative verb by a present-tense verb preceded by

لَامُ الْأَمْرِ The first sentence is given as an example :

لِتَسْمَعِ الرَّادِيوُ .

- ١ - اِسْمَعِ الرَّادِيوُ .
- ب - شَاهِدِ الْأَهْرَامَ .
- ج - اَفْرَأِ الصُّحُفَ .
- د - اَفْتَحِ الْبَابَ .

الدُّرُسُ الْخَامِسُ وَالشَّمَائُونَ

Lesson Eighty-Five



الجَيْشُ

The Army

تَعْتَمِدُ الْأَمَمُ عَلَى جَيْشِهَا فِي أُمُورٍ كَثِيرَةٍ :

Nations depend on their armies in many matters.

يُرَابِطُ الْجَيْشُ عَلَى الْحُدُودِ ،

The army is stationed on the frontiers,

وَيَرُدُّ عَنِ الْبِلَادِ الْمُعَتَدِينَ ،

repels the assailants attacking the country

وَلَا يَسْهَاوُنُ فِي الدِّفاعِ عَنْ حُرْيَتِهَا .

and does not slacken in defending its freedom.

وَفِي السُّلْطُنِ قَدْ يُشَارِكُ فِي الْبَنَاءِ وَالتَّعْمِيرِ :

In time of peace, it may participate in building and construction :

فِيَكَافِحُ آفَاتِ الزَّرَاعَةِ ، وَيُسْهِمُ فِي الصُّنَاعَةِ ،
it fights against plant diseases, plays its part in industry,

وَيُسْعِفُ ضَحَائِيَا الْكَوَارِثِ ،
goes to the rescue of the victims of disasters,

وَيُوَدِّبُ الْمُفْسِدِينَ وَالْمُتَمَرِّدِينَ .
and punishes corruptors and rebels.

يَتَكَوَّنُ الْجَيْشُ مِنْ عِدَّةِ أَسْلِحَةٍ :

The army consists of many forces :

السَّلَاحُ الْبَرِّيُّ وَالسَّلَاحُ الْبَحْرِيُّ وَالسَّلَاحُ الْجَوِّيُّ .
the land force, the naval force, and the air force.

يَسْتَخْدِمُ السَّلَاحُ الْبَرِّيُّ الْمَدَافِعَ وَالْبَنَادِقَ

The land force uses guns, rifles,

وَالدَّبَابَاتِ وَالسَّيَارَاتِ الْمُصَفَّحةَ .

tanks and armoured cars.



وَيَسْتَخْدِمُ السَّلَاحُ الْبَحْرِيُّ الْمُدَمَّرَاتِ

The naval force uses destroyers,

وَالغَوَّاصَاتِ وَزَوَارِقَ الطُّورِبِيدِ .

submarines and torpedo boats.



وَيَسْتَخْدِمُ السَّلَاحُ الْجَوِّيُّ قَادِفَاتِ الْقَنَابِلِ

The air force uses bombers

وَالطَّائِرَاتِ الْمُقَاتِلَةَ .

and fighters.

You have already learnt that the present-tense verb may be preceded by certain particles that make it subjunctive, or by others that make it jussive.

In this lesson we learn the mood of the present-tense verb when it is not preceded by such particles.

١ يُرَابِطُ الْجَيْشُ عَلَى الْحُدُودِ .
وَيُشَارِكُ فِي الْبَنَاءِ وَالْتَّعْمِيرِ .
وَيُسْعِفُ صَحَابَةَ الْكَوَافِرِ .

These are three verbal sentences each beginning with a present-tense verb not preceded by a subjunctive or a jussive particle.

Note that the vowel at the end of each verb is (الضمة) ; it is therefore in the indicative mood.

Hence the present-tense verb is in the indicative mood if it is not preceded by a particle that requires the subjunctive or jussive mood.

٢ لَا يُفَرِّطُ الْجَيْشُ فِي حُقُوقِ دَوْلَتِهِ .

You have already learnt that the present-tense verb is in the jussive mood when it is preceded by the prohibitive (لَا النَّاهِيَةُ) (لَا).

Note that (لَا) in this sentence is different in meaning from the prohibitive (لَا) ; it expresses mere negation and is called the negative (لَا النَّافِيَةُ) (لَا).

Note that the end of the present-tense verb (يُفَرِّطُ) is marked with (الضمة) ; it is therefore in the indicative mood. This indicates that the negative (لَا) does not affect the mood of the present-tense verb.

1. Underline the indicative present-tense verbs in the following sentences.
State the reason why these verbs are in the indicative mood.

ا - تَعْتَمِدُ الْأُمُّ عَلَى جَيْشِهَا فِي أُمُورٍ كَثِيرَةٍ .
ب - الْجَيْشُ يَرُدُّ عَنِ الْبِلَادِ الْمُعْتَدِلَينَ .
ج - وَقَدْ يُشَارِكُ فِي الْبَنَاءِ وَالْتَّعْمِيرِ .
د - يُكَافِعُ آفَاتِ الزَّرَاعَةِ ، وَيُسْهِمُ فِي الصَّنَاعَةِ .
ه - وَيُوَدِّبُ الْمُفْسِدِينَ وَالْمُتَمَرِّدِينَ .

2. Put the present-tense verbs in brackets in their appropriate places in the following sentences:

(يُحَاوِلُ - تُحِبُّ - يَلْبِسُ - يُمْسِكُ)

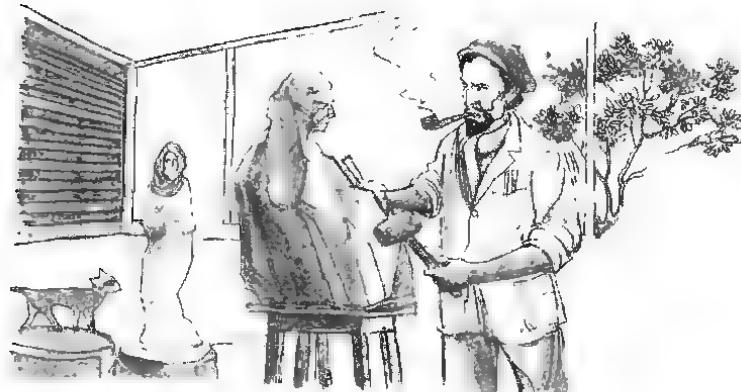
ا - أَشْرَفُ نَظَارَةً وَالدِّهْ .
ب - أَشْرَفَ أَنْ يَقْرَأَ الْجَرِيدَةَ .
ج - هُوَ بِالْقَلْمَنِ فِي يَدِهِ لِيَكْتُبَ .
د - إِلَهَامُ أَنْ تَكُونَ مُثْلَ أُمَّهَا .

3. Indicate the indicative, subjunctive and jussive present-tense verbs in the following. Then state the reason for the mood of each verb.

ا - أَحِبُّ أَنْ تَجْتَهِدَ فِي عَمَلِكَ .
ب - لَا تُهْمِلْ دُرُوسَكَ .
ج - إِجْتَهِدْ كَيْ تَنْجَحَ .
د - اسْمَعْ الشَّرْحَ لِتَفْهَمَ .
ه - لَمْ يَنْجَحِ التَّلَمِيذُ الْكَسَلَانُ .
و - يَنْجَحُ التَّلَمِيذُ الْمُجْتَهِدُ .

الدُّرُسُ السَّادُسُ وَالشَّمَانُونَ

Lesson Eighty-Six



النَّحْتُ

Sculpture

النَّحْتُ فَنٌ جَمِيلٌ .

Sculpture is a beautiful art.

يُنْحَتُ الْمَثَالُ التَّمَاثِيلَ بِالْأَزْمِيلِ . إِنَّ الْأَزْمِيلَ أَدَاءُ الْمَثَالِ ، كَمَا
إِنَّ الْفُرْشَةَ أَدَاءُ الْمُصَوِّرِ .

The sculptor carves statues with the chisel. The chisel is the instrument of the sculptor as the brush is the instrument of the painter.

تُنْحَتُ التَّمَاثِيلُ مِنَ الْحَجَرِ أَوِ الْخَشْبِ .

Statues are carved from stone or wood.

يُنْحَتُ التَّمَالُ لِيُمَثِّلَ إِنْسَانًا أَوْ حَيَوانًا أَوْ شَيْئًا مُعَيْنًا .

The statue is carved to represent a human being, an animal or a certain thing.

وَقَدْ يُرِيدُ الْمَثَالُ أَنْ يُعْبِرَ عَنْ فِكْرَةٍ مُعَيْنَةٍ كَالْأَمْلِ أَوِ السَّلَامِ أَوِ التَّعَاوُنِ،

The sculptor may want to express such an idea as hope, peace or cooperation,

فَيَكُونُ تِمَثَالُهُ مُعَبِّرًا عَنْ هَذِهِ الْفِكْرَةِ.

and so his statue expresses that idea.

تُنْصَبُ التَّمَاثِيلُ فِي الْمَيَادِينِ وَالْحَدَائِقِ الْعَامَةِ كَيْ يُشَاهِدَهَا النَّاسُ.

Statues are erected in squares and public gardens for people to see.

فِي مَيَادِنِ رَمِيسَسِ بِالْقَاهِرَةِ تِمَثَالٌ عَظِيمٌ لِلْمَلِكِ رَمِيسَسِ الثَّانِيِّ.

In Ramses Square in Cairo there is a magnificent statue of Ramses the Second.



كَانَ الْمِصْرِيُّونَ الْقُدَمَاءُ مَثَالِينَ بَارِعِينَ.

The ancient Egyptians were skilful sculptors.

لَنْ يَشْهَدَ الْعَالَمُ نَظِيرًا لِتَمَاثِيلِ الْمِصْرِيِّينَ الْقُدَمَاءِ.

The world will never see anything like the statues of the ancient Egyptians.

كَانَتْ تَمَاثِيلُ الْمِصْرِيِّينَ ضَخْمَةً غَالِبًا، وَلَكِنَّهَا دَقِيقَةُ التَّعْبِيرِ أَيْضًا.

The statues of the Egyptians were often huge but minutely expressive.

إِهْمَمَ الْمَثَالُ الْمِصْرِيُّ بِالضَّخَامَةِ، وَلَكِنَّهُ لَمْ يُهْمِلْ دِقَّةَ التَّعْبِيرِ.

The Egyptian sculptor was interested in hugeness but he did not neglect minute expression.

ضَخْمُ الْمِصْرِيُّونَ تَمَاثِيلَ مُلُوكِهِمْ تَمْجِيدًا لَهُمْ.

The Egyptians made the statues of their kings huge to glorify them.

قال سالم لابنه : غداً يوم الجمعة . لِتَذَهَّبْ إِلَى الْمُتْحَفِ الْمِصْرَى ،
Salim said to his son, " Tomorrow is Friday. Go to the Egyptian Museum,

وَلَا يَفْتَنْكَ أَنْ تَأْخُذَ أُخْتَكَ مَعَكَ .

and do not forget to take your sister along with you ."

1. يَنْسَحِطُ الْمَثَالُ التَّمَاثِيلُ . تُسْنَحِطُ التَّمَاثِيلُ مِنَ الْحَجَرِ .

The first sentence consists of a present-tense verb (يَنْسَحِطُ), a subject (الْمَثَالُ), and a direct object (الْفَتْحَةُ) in the nominative case indicated by (الضَّمْمَةُ) and a direct object (الْتَّمَاثِيلُ) in the accusative case indicated by (الْفَتْحَةُ). The verb (يَنْسَحِطُ) is in the indicative mood indicated by (الضَّمْمَةُ) since it is not preceded by any of the subjunctive or jussive particles.

In the second sentence, the verb is rendered passive by marking the initial letter with (الضَّمْمَةُ) and the penultimate with (الْفَتْحَةُ). The direct object becomes the substitute of the subject (الْتَّمَاثِيلُ) and assumes the nominative case indicated here by (الضَّمْمَةُ). The present-tense verb is in the indicative mood indicated by (الضَّمْمَةُ) since it is not preceded by any of the subjunctive or jussive particles.

2. كَانَ الْمِصْرِيُونَ مَثَالِينَ بَارِعِينَ .

(كَانَ) As. (الْمِصْرِيُونَ مَثَالُونَ بَارِعُونَ) This sentence was originally begins the sentence, the predicate (مَثَالِينَ) assumes the accusative case indicated here by (أَيْمَاءُ), and the subject (الْمِصْرِيُونَ) remains in the nominative case indicated here by (الْوَاءُ) .

3. إِنَّ الْأَزْمِيلَ أَدَاءُ الْمَثَالِ ، كَمَا إِنَّ الْفُرْشَةَ أَدَاءُ الْمُصَوِّرِ .

(إِنَّ) is an emphatic particle. It causes (الْأَزْمِيلَ) to assume the accusative

case indicated here by (الفتحة) ; the predicate (أداة) remains in the nominative case indicated here by (الضمة) .

Similarly (أن), in the second sentence, causes (الفرشة) to assume the accusative case indicated here by (الفتحة) ; the predicate (أداة) remains in the nominative case indicated here by (الضمة) .

٤. (١) يُريدُ المثالُ أَنْ يُعْبِرَ عَنْ فِكْرَةٍ مُعَيَّنةً .

(أن) is a particle that causes the present-tense verb (يُعبر) following it to assume the subjunctive mood indicated here by (الفتحة) . This particle is called the infinitival (أن المصلَرية) (أن) because it, together with the present-tense verb, may replace the infinitive.

The verb (يريد) is in the indicative mood because it is not preceded by any of the subjunctive or jussive particles.

(ب) لَنْ يَشْهَدَ الْعَالَمُ نَظِيرًا لِتَمَاثِيلِ الْمِصْرِيِّينَ .

(لن) is a particle that expresses negation in the future. The present-tense verb that follows it (يشهد) is in the subjunctive mood indicated by (الفتحة).

(ج) يُنْحَتُ التَّمَثَالُ لِيُمَثَّلَ شَيْئًا مُعَيَّنًا .

(لأم التَّعْلِيل) (لأم) is the (لأم) of causation (ليمثل) in (اللام) . The present-tense verb (يمثل) that follows it is in the subjunctive mood indicated by (الفتحة) .

Note that the present-tense verb (يُنْهَتُ) is in the indicative mood indicated by (الضَّمَّةُ) because it is not preceded by a subjunctive or a jussive particle.

(د) تُنْصَبُ التَّمَاثِيلُ كَيْ يُشَاهِدَهَا النَّاسُ .

The present-tense verb (يُشَاهِدَ) following (كَيْ) is in the subjunctive mood indicated by (الْفَتْحَةُ). But the present-tense verb (تُنْصَبُ) is in the indicative mood because it is not preceded by a subjunctive or a jussive particle.

5. (ا) لَمْ يُهْمِلِ الْمَثَالُ الْمِصْرِيُّ دَقَّةَ التَّغْيِيرِ .

(لَمْ) is a particle that expresses negation in the past. The present-tense verb that follows it is in the jussive mood indicated by (السُّكُونُ).

(ب) لِتَذَهَّبْ يَا نَبِيلُ إِلَى الْمُتْحَفِ الْمِصْرِيِّ .

(لَامُ الْأَمْرِ) لَام in (لِتَذَهَّبْ) is the imperative. The present-tense verb that follows it is in the jussive mood indicated by (السُّكُونُ).

(ج) لَا يَفْتَنَكَ أَنْ تَأْخُذَ أَخْنَكَ مَعَكَ .

(لَا) in this sentence is the prohibitive (لَا النَّاهِيَةُ) (لَا). The present-tense verb following it (يَفْتَنُكَ) is in the jussive mood indicated by (السُّكُونُ).

(أَنْ) is infinitival. The present-tense verb following it (تَأْخُذَ) is in the subjunctive mood indicated by (الْفَتْحَةُ) .

EXERCISES

تمرينات

1. Begin the following sentence with (كَانَ) and then with (إِنْ). Make any necessary changes.

النَّحْتُ فَنٌ جَيِّلٌ .

2. Omit (إِنْ) from the first sentence, (كَانَتْ) from the second, (لَيْتَ) from the third, and (لَيْسَ) from the fourth. Make any necessary changes.

أ - إِنَّ الْأَرْمِيلَ أَدَاءُ الْمَثَالِ .
 ب - كَانَتْ تَمَاثِيلُ الْمِصْرِيِّينَ ضَخْمَةً غَالِبًا .
 ج - لَيْتَ التَّمَثَالَ مُعَبِّرٌ عَنِ الْفِكْرَةِ .
 د - لَيْسَ بَابُ الْجُنَيْنَةِ مَفْتُوحًا .

3. Change the underlined verbs into passive. Make any necessary changes.

أ - نَصَبَتِ الدُّولَةُ التَّمَاثِيلَ فِي الْمَيَادِينِ .
 ب - تَنْصِبُ الدُّولَةُ التَّمَاثِيلَ فِي الْحَدَائِقِ الْعَامَةِ .

4. Indicate the subjunctive and jussive particles in the following sentences:

أ - أَرَادَ أَشْرَفُ أَنْ يُكَلِّمَ صَدِيقَهُ فِي التَّلِيفُونِ .
 ب - قَالَ أَشْرَفُ لِأَخِيهِ : لِتُخْضِرْ ذَلِيلَ التَّلِيفُونِ .
 ج - تَخْنُ تَذَهَّبُ إِلَى الْمَسْرَحِ لِتُشَاهِدَ الرَّوَايَةَ .

د - قَالَتْ نِهَادُ : لَمْ أَقْطِفِ الْوَرْدَ يَا أَبِي ، وَلَمْ يَلْعَبْ نَيْلُ فِي
الْجَنَّةِ .

ه - تَرَكَ أَخِي بَيْتَهُ لِيَسْكُنَ فِي بَيْتٍ وَاسِعٍ .

و - لَا تُغْلِقِ النَّافِذَةَ لِأَنَّ خَوْهَ الشَّمْسِ مَحْبُوبٌ .

ز - فَتَحَتْ النَّافِذَةَ كَيْ يَدْخُلَ الْهَوَاءُ .

ح - لَا تَرْجِعْ إِلَى الْقَاهِرَةِ قَبْلَ أُشْبُوعِ .

الدَّرْسُ السَّابُعُ وَالثَّمَانُونَ

Lesson Eighty-Seven



الشِّعْرُ

Poetry

الْأَدَبُ يَنْقَسِمُ إِلَى نَثْرٍ وَشِعْرٍ . وَالْأَدَبَاءُ يَنْقَسِمُونَ إِلَى كُتَّابٍ وَشَعَرَاءٍ .

Literature is either prose or poetry. Men of letters are either writers or poets.

الْكُتَّابُ يَكْتُبُونَ النَّثْرَ ، وَالشَّعَرَاءُ يَنْظَمُونَ الشِّعْرَ .

Writers write prose, and poets compose poetry.

الْقَصِيدَةُ الْعَرَبِيَّةُ تَكُونُ مِنْ أَبْيَاتٍ .

The Arabic poem consists of verses.

الْأَبْيَاتُ تَكُونُ مِنْ أَشْطَرٍ .

The verses consist of hemistiches.

الشِّطَرَانِ يُكَوِّنَانِ الْبَيْتَ الْوَاحِدَ .

Every two hemistiches make one verse.

أَبْيَاتُ الْقَصِيدَةِ تَتَفَقَّدُ فِي الْوَزْنِ وَالْقَافِيَةِ .

The verses of the poem agree in rhythm and rhyme.

عَلَى الشُّعَرَاءِ أَنْ يَلْتَزِمُوا الْوَزْنَ وَالْقَافِيَةَ ، كَيْ يَنْظُمُوا شِعْرًا مُتَمَاسِكًا .

Poets must observe the rhythm and rhyme in order that they may compose coherent poetry.

نَحْنُ الْآنَ فِي اجْتِمَاعٍ لِجَمْعِيَّةِ الشِّعْرِ . قَالَ الْأَسْتَادُ الْمُشْرِفُ
لِلْطُّلَّابِ الْأَعْصَاءِ :

We are now in a meeting of the Society of Poetry. The supervisor said to the student members,

أَنْتُمْ تُرِيدُونَ أَنْ تَكُونُوا شُعَرَاءَ .

“ You want to be poets.

لِتَعْلَمُوا إِذْنَ أَنَّ لِلشِّعْرِ قَوَاعِدَ خَاصَّةً ؛ فَلَا تُهْمِلُوا هَذِهِ الْقَوَاعِدَ .

You should know then that poetry has certain rules; do not neglect these rules.

لَنْ تَكُونُوا شُعَرَاءَ إِذَا لَمْ تَتَبَعُوا هَذِهِ الْقَوَاعِدَ .

You will never be poets if you do not follow these rules.”

وَقَالَ الْأَسْتَادُ لِطَالِبَيْنِ :

The teacher said to two students,

أَنَا مَسْرُورٌ بِشِعْرِكُمَا الَّذِي سَمِعْتُهُ الْآنَ . قَدْ تُصْبِحَانِ شَاعِرَيْنِ
مُجِيدَيْنِ .

“ I am pleased with your poetry which I have heard (just) now. You two may become good poets.

لَدَيْكُمَا الْمَوْهِبَةُ ، فَلَا تُهْمِلَا الْمِرَانَ . أَنْتُمَا تَعْلَمَانِ أَنَّ الشِّعْرَ
مَوْهِبَةُ وَمِرَانُ .

You two have the talent; so do not neglect practising.

You two know that poetry requires talent and practice.

لَنْ تَصِيرَا شَاعِرَيْنِ إِذَا لَمْ تُواظِبَا عَلَى الْمِرَانِ .
You will not be poets if you do not keep on practising."

وَقَالَ الْأَسْتَادُ لِطَالِبَةٍ :

The teacher said to a girl student,

وَأَنْتَ أَيْضًا قَدْ تُصْبِحِينَ شَاعِرَةً مُجِيَّدةً . لَدَيْكِ الْمَوْهِبَةُ ، فَلَا
تُهُمِّلِي الْمِرَانَ .

" You, too, may become a good poetess. You have the talent; so do not neglect practising.

وَأَرْجُو أَنْ تَنْظِمِي قَصِيَّةً جَدِيدَةً لِلِاجْتِمَاعِ الْقَادِمِ .
I hope you will write a new poem for the next meeting."

١. (ا) الشطران يكُونان الْبَيْتَ الْوَاحِدَ .

(الشطران) is a present-tense verb consisting of (يُكَوِّنُونُ) + « the (أَلِفْ) of the two » (الشطران) which is related to the dual preceding the verb + a redundant (نُونَ) .

(ب) قدْ تُضْبِحَانِ شَاعِرَيْنِ مُحِيدَيْنِ .

(تُضْبِحَانِ) is a present-tense verb consisting of (أَلِفْ) + « the (تُضْبِحُ) of the two » related to the two persons addressed + a redundant (نُونَ) .

(ج) الأَدْبَاءُ يَنْقَسِمُونَ إِلَى كُتَّابٍ وَشُعَرَاءَ .

(وَأَوْ) is a present-tense verb consisting of (يَنْقَسِمُونَ) + « the (وَأَوْ) of the plural » related to the plural (الأَدْبَاءُ) preceding the verb + a redundant (نُونَ) .

(د) أَنْتُمْ تُرِيدُونَ .

(تُرِيدُونَ) is a present-tense verb consisting of (وَأَوْ) + « the (تُرِيدُ) of the plural » related to the more-than-two persons addressed + a redundant (نُونَ) .

(ه) قدْ تُضْبِحِينَ شَاعِرَةً مُحِيدَةً .

(يَاءُ) is a present-tense verb consisting of (تُضْبِحُ) + « the (تُضْبِحِينَ) referring to the female person addressed » + a redundant (نُونَ) .

2. The five previous present-tense verbs:

يُكُونُانِ - تُضْبِحَانِ - يَنْقِسِمُونَ - تُرِيدُ - تُضْبِحِينَ contain the (أَلْفَ) of the two, the (وَأَوْ) of the plural, or the (يَاءُمْ) of the female addressed. These verbs are called the « five verbs » (الْأَفْعَالُ الْخَمْسَةُ).

3. The present-tense verbs in the previous examples are in the indicative mood because they are not preceded by subjunctive or jussive particles. Note that (النُّونُ) is suffixed to each verb denoting the indicative mood.

4. When these verbs occur in the subjunctive or jussive mood, this (نُون) is omitted. Examples:

لَنْ تَكُونُوا شُعَرَاءَ إِذَا لَمْ تَتَّبِعُوا هَذِهِ الْقَوَاعِدَ.

(نُون) was originally (تَكُونُونَ) ; the (نُون) has been omitted because the verb is preceded by the particle (لَنْ) which requires the subjunctive mood.

(نُون) was originally (تَتَّبِعُونَ) ; the (نُون) has been omitted because the verb is preceded by the particle (لَمْ) which requires the jussive mood.

1. Analyse each of the indicative verbs in the following sentences into its three parts :

ا - الأَدَبَاءُ يَكْتُبُونَ النَّشَرَ ، وَالشُّعُرَاءُ يَنْظِمُونَ الشِّعْرَ .
 ب - أَنْتُمَا تَعْلَمَانِ أَنَّ الشِّعْرَ مَوْهِبَةٌ وَمِرَانٌ .
 ج - الْمُسَافِرُونَ يَحْمِلُونَ حَقَائِبَ صَغِيرَةً .
 د - يَا إِلَهَاهُمْ أَنْتِ تَشْرِيبَنَ عَصِيرَ الْلَّيْمُونَ لِأَنَّكِ تَتَعَبِّينَ مِنَ الْحَرَّ .
 ه - الْطَّائِرَاتِانِ تَطْبِرَانِ فِي الْجَوَّ .
 و - أَنْتُمْ تَسْأَلُونَ وَتَحْنُّنُ نُجِيبُ .

2. Indicate the subjunctive and jussive particles in the following sentences. Mark the sign of the subjunctive or the jussive mood.

ا - عَلَى الشُّعُرَاءِ أَنْ يَلْتَزِمُوا الْوَزْنَ وَالْقَافِيَةَ ، كَمَّ يَنْظِمُوا شِعْرًا مُتَمَاسِكًا .
 ب - أَنْتُمْ تُرِيدُونَ أَنْ تَكُونُوا شُعُرَاءَ .
 ج - لَا تُهْمِلَا الْمِرَانَ .
 د - لَنْ تَصِيرَا شَاعِرَيْنَ إِذَا لَمْ تُوَاظِبَا عَلَى الْمِرَانِ .
 ه - لَا تَنْقَطِعِي عَنِ الْمِرَانِ .
 و - أَرْجُو أَنْ تَنْظِمِي قَصِيْدَةً جَدِيدَةً .

3. Put **لَمْ** before each of the verbs in the following sentences. Make any necessary changes.

ا - أَنْتُمَا تَذَهَّبَانِ إِلَى الْمَطَارِ .
 ب - الْصَّيَادُونَ يَصِيدُونَ السَّمَكَ .

ج - أَنْتُمْ تُمَثِّلُونَ عَلَى مَسْرَحِ الْمَدْرَسَةِ .
 د - الْأَصْدِقَاءُ يُودُّونَ الْمُسَافِرِينَ .
 ه - أَنْتِ تَنْظِمِينَ الشِّعْرَ .

4. Omit the subjunctive or jussive particle that precedes each of the verbs in the following sentences. Make any necessary changes.

ا - لَا تَخَافِي يَا سَيِّدِي ، وَلَا تَبْكِي .
 ب - لَمْ يَلْبَسُوا مَلَابِسَ الْفَلَاحِينَ .
 ج - يَا إِلَهَمُ لَنْ تَنْعَيْنِي مِنَ الْحَرَّ .
 د - لَا تَشْتَرُوا الْأَقْلَامَ الرَّخِيْصَةَ .
 ه - لَنْ تَكُونَا شَاعِرَيْنِ .

الدَّرْسُ الثَّامِنُ وَالشَّمَانُونَ

Lesson Eighty-Eight



نَهْضَةُ الْمَرْأَةِ

The Rise of Women

كَانَتِ النِّسَاءُ لَا يَعْرِفْنَ غَيْرَ بُيُوتِهِنَّ .

Women did not know (anything) except their homes.

يُنَظِّفْنَ الْحُجَرَاتِ ، وَيَرْتَبْنَ الْأَثَاثَ ،

They used to clean the rooms, arrange the furniture,

وَيَغْسِلْنَ الْمَلَابِسَ ، وَيَطْبُخْنَ الْطَّعَامَ .

wash (the) clothes, and cook (the) food .

وَالْيَوْمَ تَنَالُ النِّسَاءُ حَظَّهُنَّ مِنَ التَّعْلِيمِ ،

Today women get their share of education,

وَيَنْهَضْنَ بِفَضْلِ التَّعْلِيمِ نَهْضَةً مُبَارَكَةً ،

and, thanks to education, they achieve a blessed revival.

وَيُشَارِكُنَّ الرِّجَالَ فِي بَنَاءِ الْوَطَنِ ،

They share with men the building of the country,

وَيَعْمَلُنَّ فِي كُلِّ مَيْدَانٍ .

and work in every field.

فَهُنَّ الْيَوْمَ يَشْغَلُنَّ الْوَظَائِفَ الْعَامَةَ ،

Today they hold public offices,

وَيَعْمَلُنَّ فِي الْمَصَانِعِ وَالْمَزَارِعِ وَالشَّرِكَاتِ ،

work in factories, farms and firms,

وَيُقَدِّمُنَّ بَرَامِجَ الرَّادِيوِ وَالْتَّلِيْفِيْزِيُونِ ،

present radio and television programmes,

وَيُدَرِّسْنَ فِي الْمَدَارِسِ وَالجَامِعَاتِ .

and teach in schools and universities.

وَلَا يَقْتَصِرُ دَوْرُ النِّسَاءِ عَلَى أَيَّامِ السُّلْطُنِ ،

Women's role is not confined to days of peace,



فَهُنَّ يَقْعِنُنَّ فِي زَمِنِ الْحَرْبِ بِدَوْرٍ عَظِيمٍ :

for they play an important role in time of war:

يُسْعِفُنَ الْجَرْحَى فِي الْمَيْدَانِ ،

They help the wounded in the battle - field,

وَيَعَالِجُنَ الْمَرْضَى فِي الْمُسْتَشْفَىاتِ ،

treat the sick in hospitals,

وَقَدْ يَشْتَرِكُنَ فِي الْقِتَالِ .

and may take part in fighting.

يَا بَنَاتِ الْوَطَنِ ! أَنْتُنَ تَخْدُمُنَ الْوَطَنَ وَتُشَارِكُنَ الرِّجَالَ فِي بَنَائِهِ
وَتَعْمَلُنَ فِي كُلِّ مَيْدَانٍ .

Oh daughters of (this) country !

You serve the country, share with men (the task of) building it,
and work in every field.

(١) النساء يشاركن الرجال في بناء الوطن ،
ويعملن في المصانع والمزارع والشركات .

Each of these sentences contains a present-tense verb; it is **(يُشارِكُ)** in the first sentence, and **(يَعْمَلُ)** in the second. The **(نُونٌ)** suffixed to each verb is a pronoun indicating the feminine plural. This **(نُونٌ)** is called the **(نُونُ النسوة)**. Note that the last letter of each verb is marked with **(اللَّامُ)** in the verb **(يُشارِكُ)** and **(السُّكُونُ)** in the verb **(يَعْمَلُ)**. Note also that each verb refers to the third person feminine plural; the present - tense prefix is therefore **(الْيَاءُ)** .

(٢) أنت تخدمين الوطن .

The present-tense verb in this sentence is **(تَخْدِمُنَ)**. Since the **(نُونٌ)** of the feminine plural is suffixed to it, its last letter is marked with **(السُّكُونُ)**. It refers to the second person feminine plural and, therefore, the verbal prefix is **(الْيَاءُ)** .

EXERCISES

تمرينات

1. Underline the verbs to which the (نون) of the feminine plural is suffixed in the following sentences:

ا - كَانَتِ النِّسَاءُ لَا يَعْرِفُنَّ غَيْرَ بُنُوْتِهِنَّ .
 ب - يُنَظِّفُنَّ الْحُجَّرَاتِ وَيُرَتِّبُنَّ الْأَثَاثَ ،
 ج - وَيَغْسِلُنَّ الْمَلَابِسَ وَيَطْبُخُنَّ الطَّعَامَ .
 د - النِّسَاءُ يَنْهَاضُنَّ بِفَضْلِ التَّعْلِيمِ ،
 ه - وَيَعْمَلُنَّ فِي كُلِّ مَيْدَانٍ .

2. Fill in each of the following blanks with a suitable verb chosen from those in brackets:

(يَشْتَرِكُنَّ - يُقَدِّمُنَّ - يَشْغَلُنَّ - يَقْمَنُ - يُسْعِفُنَّ)

ا - هُنَّ الْيَوْمَ الْوَظَائِفُ الْعَامَةُ .
 ب - وَهُنَّ فِي زَمْنِ الْحَرْبِ بِدُورٍ عَظِيمٍ ،
 ج - وَقَدْ فِي الْقِتَالِ .
 د - الْجَرْحَى فِي الْمَيْدَانِ .
 ه - بَرَامِيجُ الرَّادِيوِ وَالْتَّلِيفِزِيُونِ .

3. Suffix the (نون) of the feminine plural to each of the following verbs. Then put each verb in its appropriate place in the following sentences :

(يَسْمَعُ - يُكَرِّرُ - يَقْرَأُ - يُرَاجِعُ - يَتَعَلَّمُ)

ا - كَثِيرٌ مِنَ السَّيَّدَاتِ الْلُّغَةُ الْعَرَبِيَّةُ بِالرَّادِيوِ .

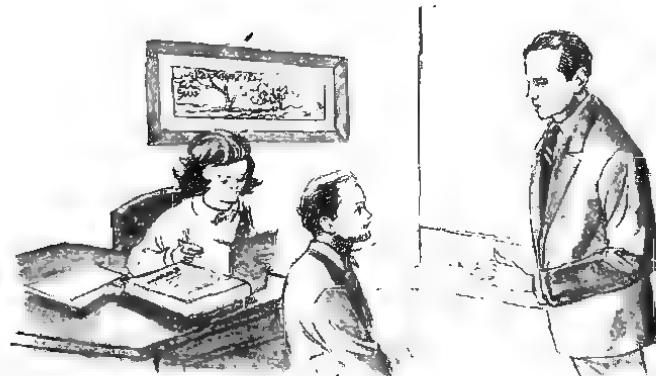
ب - هُنَّ الْكُتُبَ ،
 ج - وَ الْمُدَرَّسٌ فِي الرَّادِيو ،
 د - وَ نُطْقُ الْكَلِمَاتِ وَالْجُمَلِ وَرَاءَهُ ،
 ه - وَ الدُّرُوسَ .

4- Replace أَنْتَ by أَنْتَنَ in the following, making any necessary changes :

أَنْتِ تَدْهِيْنَ إِلَى الْمَدْرَسَةِ وَتَتَعَلَّمِينَ ، وَفِي الْمُسْتَقْبَلِ تَخْدِمِينَ
 الْوَطَنَ .

الدُّرْسُ التَّاسِعُ وَالثَّمَانُونَ

Lesson Eighty-Nine



دَرْسٌ وَعَمَلٌ

Study and Work

قَالَ الْوَالِدُ لِأَخْمَدَ :

The father said to Ahmad,

هَلْ قَرَأْتَ دُرُوسَ الْيَوْمِ يَا أَخْمَدُ؟

“Have you read today's lessons, Ahmad ?

وَهَلْ رَاجَعْتَ الدُّرُوسَ السَّابِقَةَ؟

And have you revised the previous lessons ?”

أَخْمَدُ : نَعَمْ يَا أَبِي .

Ahmad : “Yes, father.”

قَرَأْتُ دُرُوسَ الْيَوْمِ ، وَرَاجَعْتُ الدُّرُوسَ السَّابِقَةَ .

I have read today's lessons, and revised the previous lessons.”

الْوَالِدُ : وَأَنْتِ يَا سَمِيرَةُ ، هَلْ قَرَأْتِ دُرُوسَ الْيَوْمِ ؟

The father : "And you, Samira, have you read today's lessons

وَهَلْ رَاجَعْتِ الدُّرُوسَ السَّابِقَةَ ؟

and have you revised the previous lessons ? "

سَمِيرَةُ : نَعَمْ يَا أَبِي ، قَرَأْتُ دُرُوسَ الْيَوْمِ وَرَاجَعْتُ الدُّرُوسَ السَّابِقَةَ .

Samira : " Yes, father, I have read today's lessons and revised the previous lessons . "

الْوَالِدُ : أَنْتُمَا مُجْتَهِدَانِ ، قَرَأْتُمَا الدُّرُوسَ الْجَدِيدَةَ ، وَرَاجَعْتُمَا الدُّرُوسَ الْمَاضِيَةَ .

The father : " You two are hard workers; you have read the new lessons and revised the previous lessons.

وَلَكِنْ مَا النَّشَاطُ الَّذِي اشْتَرَكْتُمَا فِيهِ ؟

But what (other) activity have you taken part in ? "

أَخْمَدُ : أَعَدَّنَا الْيَوْمَ صَحِيفَةَ الْحَائِطِ ، وَعَلَقْنَاهَا فِي الْفَصْلِ .

Ahmad : " Today we prepared the wall paper and hung it in the classroom."

سَمِيرَةُ : نَحْنُ صَنَعْنَا فَطِيرَةَ لَذِيذَةَ وَأَكَلْنَاهَا .

Samira : "We made a delicious cake and ate it.

وَسُرِّرْنَا كَثِيرًا لِأَنَّهَا مِنْ صُنْعِ أَيْدِينَا .

We were very pleased because we made it with our own hands. "

الْوَالِدُ : هَذَا جَمِيلٌ ، وَلَكِنْ هَلْ صَنَعْتِ الْفَطِيرَةَ وَحْدَكِ ؟

The father : " That's good, but did you make the cake by yourself ? "

سَمِيرَةُ : لَا ، تَعَاوَنَتْ فِي عَمَلِهَا ثَلَاثُ طَالِبَاتِ :

Samira : " No, three girl students cooperated in making it.



إثنتان عجنتا الدقيق ، وصنعتا الفطيرة .

Two kneaded the flour (dough) and made the cake.

وأنا تسلّمتها ، وأنضجتها في الفرن .

I took it and cooked it in the oven.

وكل ثالث طالبات وزعن العمل بينهن ،

Every three students distributed the work among themselves

وصنعن فطيرة مثلنا .

and made a cake like us. "

الوالد : عرفت الآن كيف وزعن العمل وصنعن الفطيرة .

The father : " Now I know how you distributed the work and made the cake.

وأنت يا أحمد ، كيف أخرجت الصحفة ؟

And you, Ahmad, how did you produce the paper ? "

أحمد : اشتراكنا في عملها كما اشتراك كل الطالبات في صنع الفطيرة .

Ahmad : " We cooperated in producing it just as the girl students cooperated in making the cake.



عَادِلٌ وَأَكْرَمٌ أَخْضَرَا الصُّورَ، وَقَسَّمَا الصَّحِيفَةَ، وَرَسَّمَا الرُّسُومَ.

Adel and Akram brought the pictures, set the paper into sections and made the drawings.

وَخَمْسَةٌ مِنَ الْزُّمَلَاءِ جَمَعُوا مَادَّةَ الصَّحِيفَةِ ؟

Five classmates collected the material for the paper;

قَرَأُوا وَاخْتَارُوا وَكَتَبُوا مَا أَرَادُوا.

they read, selected and wrote what they wanted to.

وَأَنَا كَتَبْتُ قِصَّةَ الْعَدِيدِ.

I wrote the story of the issue. »

الْوَالِدُ : هَذَا جَمِيلٌ . تَعْلَمْتُمْ شَيْئًا يَنْفَعُكُمْ . وَتَعَوَّذْتُمُ التَّعَاوُنَ فِي الْعَمَلِ .

The father : " That's good. You have learnt something that is useful for you, and got used to cooperation in work. "

In the previous lessons you learnt the separate personal pronouns. They are:

أَنَا نَحْنُ أَنْتَ أَنْتِ أَنْتُمَا أَنْتُمْ هُوَ هِيَ
مُنَّا هُمْ هُنْ

This lesson presents the pronominal suffixes of the past-tense verb.

1. In the sentence:

هَلْ قَرَأْتَ دُرُوسَ الْيَوْمِ يَا أَخْمَدُ؟

the pronominal suffix (ت) of the second person masculine singular is suffixed to the verb (قرأ). (الْهَمْزَة)

Note that (الْسُّكُونُ)، the final consonant of the verb, is marked with (الْهَمْزَة) instead of its original (فتحة) (قرأ) : (فتحة).

2. In the sentence:

هَلْ قَرَأْتِ دُرُوسَ الْيَوْمِ يَا سَمِيرَةُ؟

the pronominal suffix (ت) of the second person feminine singular is suffixed to the verb (قرأ). Note that (الْهَمْزَة)، the final consonant of the verb, is marked with (الْسُّكُونُ) instead of its original (فتحة) (قرأ) : (فتحة).

3. In the sentence:

قَرَأْتُمَا الدُّرُوسَ الْجَدِيدَةَ.

the pronominal suffix of the second person dual, masculine or feminine, is suffixed to the verb (قرأ). Note that the final consonant of the verb is marked with (الْسُّكُونُ) instead of its original (فتحة) (قرأ) : (فتحة).

4. In the sentence:

كَيْفَ أَخْرَجْتُمُ الصَّحِيفَةَ؟

the pronominal suffix (تم) of the second person masculine plural is suffixed

to the verb (أَخْرَجَ). Note that the final consonant of the verb is marked with (السُّكُونُ instead of its original (فَتْحَةً) : (أَخْرَجَ) .

5. In the sentence:

صَنَعْتُنَا الْفَطِيرَةَ .

the pronominal suffix (تُنْ) of the second person feminine plural is suffixed to the verb (صَنَعَ). Note that the final consonant of the verb is marked with (السُّكُونُ instead of its original (فَتْحَةً) : (صَنَعَ) .

6. In the sentence:

قَرَأْتُ دُرُوسَ الْيَوْمِ .

the pronominal suffix (تُ) of the first person singular, masculine or feminine, is suffixed to the verb (قَرَأً). Note that the final consonant of the verb is marked with (السُّكُونُ instead of its original (فَتْحَةً) : (قَرَأً) .

7.

عَلَقْنَا الصَّحِيفَةَ فِي الْفَصْلِ . صَنَعْنَا فَطِيرَةً .

The pronominal suffix (نَا) of the first person plural is suffixed to the verb (عَلَقَ) in the first sentence, and to the verb (صَنَعَ) in the second sentence. The pronominal suffix in the first sentence refers to the masculine and in the second sentence to the feminine, without distinction in gender.

Note that the final consonant of the verb to which the suffix (نَا) is suffixed is marked with (السُّكُونُ instead of its original (فَتْحَةً) : (عَلَقَ - صَنَعَ : فَتْحَةً) .

8. In the sentence:

كُلُّ ثَلَاثٍ طَالِبَاتٍ وَزَعْنَ الْعَمَلَ بَيْتَهُنَّ .

the pronominal suffix (نَ) of the third person feminine plural is suffixed to the verb (وَزَعَ). This (نَ) is called the nun of the feminine plural

Note that the final consonant of the verb is marked with (السكون) instead of its original (فتحة) (وزع) :

9. If the past-tense verb has the pronominal suffixes of the second person (تُنْ تُمْ شَمَا تِ تَ) , the pronominal suffix of the first person singular (تُ) , the pronominal suffix of the first person plural (نَا) (تُ) , or the nun of the feminine plural (نَ) , the last consonant of the verb is marked with (السكون) .

10.

عادِلٌ وَأَكْرَمٌ أَخْضَرَا الصُّورَ . اِنْتَانِ عَجَنَّتَا الدُّقِيقِ .

In the first sentence 'the alif of the two' (ألف الاثنين) is suffixed to the verb (أَخْضَرَ) . Note that the final consonant of the verb is marked with (الفتحة) as before the suffixation of the (ألف) .

Note that the original form of the verb (عَجَنَّتَا) in the second sentence was (عَجَنَّتْ) ending with the (ت) of the feminine, and then the alif of the two was suffixed to it. Note also that the final consonant of the verb is marked with (الفتحة) as before the suffixation of the (ألف) . But the (ت) of the feminine which is normally marked with (السكون) is here marked with (الفتحة) because of the suffixed (ألف) .

11. In the sentence:

خَمْسَةٌ مِنَ الْزَمَلَاءِ جَمَعُوا مَادَةَ الصَّحِيفَةِ

you find that the pronominal suffix, the 'waw' of the masculine plural (وَأُولُو الْجَمَاعَةِ) is suffixed to the verb (جَمَع) .

Note that the final consonant of the verb is marked with (الفتحة) instead of the original (فتحة) (جَمَع) :

A spelling rule:

When the waw of the plural (وَالْجَمَاعَةُ) is suffixed to a past-tense verb it is followed by an alif (الْأَلِفُ) in writing : (وَا) .

12. All these pronominal suffixes act as subjects of the verbs to which they are suffixed. They are therefore called the nominative pronominal suffixes (ضَمَائِرُ الرَّفْعِ الْمُنْصَلَّةُ) .

Remarks	Example	Corresponding pronominal suffix of the past.	Person	Separate pronoun
The final consonant of the verb is marked with السُّكُون	كَبَّتْ	تُ	First person singular (masculine or feminine)	أَنَا
« « « «	كَتَبْنَا	نَا	First person plural (masculine or feminine)	نَحْنُ
« « « «	كَتَبْتَ	تَ	Second person masculine singular	أَنْتَ
« « « «	كَتَبْتِ	تِ	Second person feminine singular	أَنْتِ
« « « «	كَتَبْتُمَا	تُمَا	Second person dual (masculine or feminine)	أَنْتُمَا
« « « «	كَتَبْتُمْ	تُمْ	Second person masculine plural	أَنْتُمْ
« « « «	كَتَبْتُنْ	تُنْ	Second person feminine plural	أَنْتُنْ
the final letter of the verb is marked with الفَتْحَة	كَتَبَ		Third person masculine singular	هُوَ
« « « «	كَتَبَتْ		Third person feminine singular	هِيَ
The final letter remains marked with الفَتْحَة	كَتَبَا	ا	Third person masculine dual	هُمَا
« « « «	كَتَبْنَا	ا	Third person feminine dual	هُنَّا
The final letter of the verb is marked with الضَّمْمَة	كَتَبُوا	وَا	Third person masculine plural	هُمْ
The final letter of the verb is marked with السُّكُون	كَتَبْنَ	نَ	Third person feminine plural	هُنَّ

1. Indicate the pronominal suffixes of the past-tense verbs in the following sentences. State the person to which each suffix refers :

ا - هل رأيْتَ الدُّرُوسَ السَّابِقَةَ ؟
 ب - نَعَمْ ، رَأيْتُ الدُّرُوسَ السَّابِقَةَ .
 ج - مَا النَّشَاطُ الَّذِي اشْتَرَكْتُمَا فِيهِ ؟
 د - ثَلَاثُ طَالِبَاتٍ صَنَعْنَ الْفَطِيرَةَ .
 ه - عَرَفْتُ الْآنَ كَيْفَ وَزَعْنَ الْعَمَلَ ، وَصَنَعْنَ الْفَطِيرَةَ .
 و - اشْتَرَكْنَا فِي عَمَلِ الصَّحِيفَةِ .
 ز - كَتَبُوا مَا أَرَادُوا .

2. Put the verbs in brackets in their appropriate places in the following sentences . Attach a suitable pronominal suffix to each verb.

(قَسَمَ - كَتَبَ - قَرَأَ - صَنَعَ - رَسَمَ - أَرَادَ)

ا - أَنْتُمَا مُجْهِدَانِ الدُّرُوسُ الْجَدِيدَةِ .
 ب - نَحْنُ الْفَطِيرَةِ .
 ج - عَادُلْ وَأَكْرَمْ الصَّحِيفَةِ وَ الرُّسُومِ .
 د - هُمْ كَتَبُوا مَا وَأَنَا قِصَّةُ الْعَدَدِ .

3. Fill in the blanks with suitable verbs stating the pronominal suffix in each:

ا - أَنَا الْخَطَابَ وَ طَابَعَ الْبَرِيدِ عَلَيْهِ .
 ب - نَحْنُ إِلَى أَسْوَانَ .
 ج - هُمْ صَحِيفَةُ الْحَائِطِ .
 د - هُنْ الْفَطِيرَةُ فِي الْمَدْرَسَةِ .
 ه - أَنْتُمْ شَيْئًا يَنْفَعُكُمْ فِي حَيَاتِكُمْ .

4. Address the following sentences to the feminine singular, and then to the masculine plural:

أَنْتَ ذَهَبْتَ إِلَى الْجِيزَةِ ، وَشَاهَدْتَ الْأَهْرَامَ .

5. هُمَا حَضَرَا إِلَى الْقَاهِرَةِ وَشَاهَدَا الْأَثَارَ .

(a) Replace the pronoun (هُمَا) with the pronoun (هُمْ) and write the sentence correctly.

(b) Replace the pronoun (هُمَا) with the pronoun (هُنْ), and write the sentence correctly.

الدَّرْسُ التَّسْعُونَ

Lesson Ninety



فِي الْعَمَلِ جُهْدٌ وَصَبْرٌ

There is Effort and Patience in Work

قَالَ الْفَلَاحُ لِابْنِهِ :

The farmer said to his son,

الْعَمَلُ فِي الْحَقْلِ كَثِيرٌ ؛ الْعَمَلُ مُحْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ.

“There is much work (to do) in the field; work requires effort and patience.

أُخْرُثْ أَرْضَنَا ، وَقَسْنَهَا إِلَى أَخْوَاضٍ أَوْ خُطُوطٍ .

Plough our land and divide it into beds or lines.

وَابْنُرْزِفِيهَا الْحَبَّ وَضَعْ فِيهَا السَّمَادَ .

Sow the seeds and put the manure in it.

وَدَأْوِمْ عَلَى سَقْيِ الرَّزْعِ فِي مَوَاعِيدهِ .

Keep watering the plants at the appropriate times.”

وَقَالَتِ الْأُمُّ لِابْنَتِهَا :

The mother said to her daughter,

الْعَمَلُ فِي الْبَيْتِ كَثِيرٌ ؛ الْعَمَلُ مُخْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the house; work requires effort and patience.

إِفْتَحِي النَّوَافِذَ لِتَجْدِيدِ الهَوَاءِ فِي الْبَيْتِ ، وَنَظْفِي الْحُجُّرَاتِ ،

Open the windows to air the house, clean the rooms,

وَرَتِّبِي الْأَسْرَةَ ، وَنَظِّمِي حُجْرَةَ الْجُلوسِ .

make the beds, and put the sitting-room in order..”



وَقَالَ النَّجَّارُ لِغُلَامَيْهِ :

The carpenter said to his two apprentices,

الْعَمَلُ فِي الدُّكَانِ كَثِيرٌ ؛ الْعَمَلُ مُخْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the shop; work requires effort and patience.

أَنْشِرَا الْخَشَبَ بِالْمِنْشَارِ ، وَأَصِقَا الْأَلْوَاحَ بِالْغِرَاءِ ،

Saw (you two) the wood with the saw, stick the boards with glue

وَدُقَا الْمَسَامِيرَ بِالْقَدْوِمِ .

and drive the nails with the hammer..”

وَقَالَتْ رَبَّةُ الْبَيْتِ لِخَادِمَتِهَا :

The housewife said to her two maids,

الْعَمَلُ فِي الْمَطْبَخِ كَثِيرٌ ؛ الْعَمَلُ مُخْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the kitchen; work requires effort and patience.

إِغْسِلَا الْأَطْبَاقَ وَالْأَوَانِيَ ، وَنَظِفَا الْحُضَرَ ،

Wash (you two) the plates and the vessels, clean the vegetables,

وَقَطِّعَا الْلَّحْمَ قِطْعَةً ، وَأَعِدَا الْمِلْحَ وَالسُّمْنَ وَالْتَّوَابِلَ ،

cut the meat into pieces, get the salt, the butter and the spices ready,

وَرَاقِبَا الطَّعَامَ عَلَى الْمَوْقِدِ حَتَّى يَنْضَجَ .

and watch the food on the stove until it is cooked.”

وَقَالَ مُدِيرُ الْمَتَجَرِ لِلْعَمَالِ :

The shop manager said to the workers,

الْعَمَلُ فِي الْمَتَجَرِ كَثِيرٌ ؛ الْعَمَلُ مُخْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the shop; work requires effort and patience.

إِنْتَقِبِلُوا الرِّبَائِنَ بِبَشَاشَةٍ ، وَأَغْرِضُوْهُمْ عَلَيْهِمِ الْبَضَائِعَ فِي سُرُورٍ ،

Receive the customers with a smile, present the goods to them pleasantly,

وَعَامِلُوهُمْ بِالذُّوقِ وَالْأَدَبِ ، وَلَا تَعْشُوْهُمْ ،

treat them nicely and politely, and do not cheat them;

فَالرَّسُولُ يَقُولُ : مَنْ غَشَّنَا فَلَيَسْ مِنَّا .

the prophet says, “Whoever cheats us is not one of us.”

وَقَالَتْ مُدَرِّسَةُ التَّدْبِيرِ الْمَنْزِلِيِّ لِطَالِبَاتِهَا :

The domestic-science teacher said to her girl students,

الْعَمَلُ فِي حِصَّةِ التَّدْبِيرِ كَثِيرٌ؛ الْعَمَلُ مُحْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .
" There is much work (to do) in the domestic-science hour; work requires effort and patience.

أَخْضِرُنَ النَّسِيجَ ، وَاضْبِطُنَ الْقِيَاسَ .

Fetch the material, take accurate measurements,

وَاقْصُضُنَ النَّسِيجَ بِالْمِقْصُ ، وَخُطْنَهُ بِالْإِبْرَةِ .

cut the material with the scissors, and sew it with the needle. "

1. أُخْرُثْ أَرْضَنَا. أُبَدِّرْ فِيهَا الْحَبَّ.

The verb (أُخْرُثْ) in the first sentence, and the verb (أُبَدِّرْ) in the second are imperatives. Since the order is given to the masculine singular, no explicit pronominal suffix is appended to the verb.

Note that the last letter of the verb is marked with (السكون).

2. نَظَفِي الْحُجَّرَاتِ . رَتَبِي الْأَسْرَةَ .

The verb (نَظَفِي) in the first sentence, and the verb (رَتَبِي) in the second are imperatives. Since the order is given to the feminine singular, each verb ends with the pronominal suffix (يَاءُ الْمُخَاطَبَةِ) called the (يَاءُ) of the second person feminine singular (يَاءُ الْمُخَاطَبَةِ). This (يَاءُ) is the subject of the verb.

3. اُنْشِرَا الْخَبَقَ . اِغْسِلَا الْأَطْبَاقَ .

Since the order is given to the masculine dual in the first sentence and to the feminine dual in the second, the dual pronominal suffix - 'the alif of the two' - is suffixed to the verbs (أَنْشِرْ) and (أَغْسِلْ) (أَلْفُ الْأَثْنَيْنِ). This alif is the subject of the verb. Note that no difference in gender is indicated.

4. اِسْتَقْبِلُوا الزَّبَائِنَ بِشَاشَةٍ . اِعْرِضُوا الْبَضَائِعَ فِي سُرُورٍ .

Since the order is given to the masculine plural, the 'waw' of the masculine plural (وَأُو الْجَمَاعَةِ) is suffixed to the verb (إِسْتَقْبِلْ) in the first sentence and to the verb (وَأُو) (إِعْرِضْ) in the second. This (وَأُو) is the subject of the verb.

5. **أَخْضِرْنَ النَّسِيجَ . اِضْبِطْنَ الْقِيَاسَ .**

Since the order is given to the feminine plural, the (نُون) of the feminine plural (أَخْضِرْ) is suffixed to the verb (نُونُ النَّسِيجَ) in the first sentence and the verb (إِضْبِطْ) in the second. This (نُونَ) is the subject of the verb. The final consonant of the imperative is marked with (الْسُّكُون). (الْسُّكُون)

6. The pronominal suffixes of the imperative are:

يَأُولُو الْمُخَاطَبَةِ	أَلِفُ الْإِثْنَيْنِ
وَأُولُو الْجَمَاعَةِ	نُونُ النَّسِيجَ

They are the subjects of the verb.

Table of the nominative pronominal suffixes of the present and imperative verbs

The verb ending with (نون النسوة)	The verb ending with (بالمخاطبة)	The verb ending with (ألف الاثنين) (أو المجماعة)	The verb ending with (ألف الآثنين)	Tense	Verb
يَشْكُرُنَ	يَشْكُرُونَ	يَشْكُرَانِ	يَشْكُرُ	مُضَارِعٌ	شَكَرٌ
(3rd person)	(3rd person)	(3rd person masc.)			
يَشْكُرُنَ	يَشْكُرُونَ	يَشْكُرَانِ	يَشْكُرُ	مُضَارِعٌ	شَكَرٌ
(2nd person)	(2nd person)	(3rd person fem. or 2nd person masc.)			
يَشْكُرُنَ	يَشْكُرُوا	يَشْكُرَا	يَشْكُرُ	مُضَارِعٌ	شَكَرٌ

EXERCISES

1. Indicate the imperative verb and its pronominal suffix in each of the following sentences:

ا - افْتَحِي النَّوَافِذَ لِتَجْدِيدِ الْهَوَاءِ .
 ب - افْتَحْنَ النَّوَافِذَ لِيَدْخُلَ صَوْءَ الشَّمْسِ .
 ج - أَصْبِقَا الْخَشَبَ بِالْعَرَاءِ .
 د - عَامِلُوا الرِّبَائِنَ بِالذَّوقِ وَالْأَدَبِ .
 ه - قَطَّعَا الْلَّحْمَ قِطْعَةً .

2. Fill in the blanks with suitable imperative verbs:

ا - حُجْرَةُ الْجُلُوسِ .
 ب - الْمَسَامِيرَ بِالْقَدُومِ .
 ج - الطَّعَامَ عَلَى الْمُوْقِدِ حَتَّى يَنْضَجَ .
 د - النَّسِيجَ بِالْمِقْصَصِ .

3. (a) Address this order to the dual :

« افْتَحْ دَلِيلَ التَّلِيفُونِ »

(b) Address this order to the feminine plural :

« تَعَلَّمُ الْعَرَبِيَّةَ »

(c) Address this order to the masculine plural :

« سَافِرْ إِلَى أَسْوَانَ »

4. Address these orders to the masculine dual, and then to the masculine plural:

اْخْرُجْ الْأَرْضَ ، وَابْدُرْ الْحَبَّ ، وَدَأْوِمْ عَلَى سَقْيِ الزَّرْعِ .

5. Address these orders to the feminine singular, and then to the feminine plural:

نَظَفَا الْخُضْرَ ، وَقَطَّعَا الْلَّحْمَ قِطْعَةً ، وَرَأَقَبَا الطَّعَامَ عَلَى الْمُوْقِدِ .

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الدَّرْسُ الْحَادِي وَالْتِسْعُونَ

Lesson Ninety - One



نَصَائِحٌ

Bits of Advice

قَالَ الْفَلَاحُ لِابْنِهِ فِي مَوْسِمِ الْحَصَادِ :

In the harvest season the farmer said to his son,

إِنَّ مَحْصُولَنَا وَفِيرٌ . تَعْبَنَا كَثِيرًا ، فَكَسَبَنَا كَثِيرًا .

"Our crop is plentiful; we have worked hard, and so we have gained much.

إِنْ تَزَرَّعْ تَحْصُدْ ، وَإِنْ تَعْبَ تَكْسِبْ .

If you sow you reap, and if you work hard you gain.»

قَالَ الْوَلَدُ :

The boy said,

نَعَمْ يَا أَبِي . إِنْ زَرَعَ الْفَلَاحُ حَصَدَ ، وَإِنْ تَعْبَ كَسَبَ .

"Yes, father. If the farmer sows he reaps, and if he works hard he gains.»

وقالتِ الفلاحةُ لابنتِها :

The woman farmer said to her daughter,

لَا تُهْمِلِي العِنَابَةَ بِالدَّجَاجِ .

“ Do not neglect looking after the hens.

مَتَى تَهْتَمُّ بِهِ يَكْثُرُ بَيْضُهُ ، وَمَتَى أَهْمَلْتِهِ قَلَّ بَيْضُهُ .

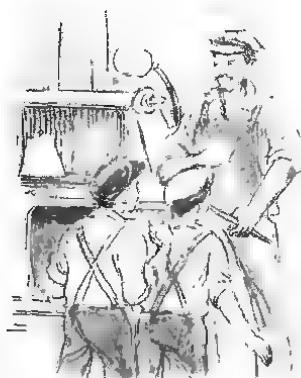
Whenever you take care of them, they lay many eggs; but whenever you neglect them, they lay few eggs.”

قالَتِ الْبَنْتُ :

The daughter said,

وَمَتَى يَكْثُرُ الْبَيْضُ تَكْثُرُ الْفِرَاجُ . وَمَتَى قَلَّ الْبَيْضُ قَلَّتِ الْفِرَاجُ .

“ And whenever there is plenty of eggs, there is plenty of chicken.
Whenever the eggs are few, the chicken are few.”



وَقَالَ الصَّانِعُ لِلصَّبِيَّيْنِ الَّذِيْنِ يَعْمَلَانِ عِنْدَهُ :

The craftsman said to the two apprentices who work at his place,

هَذِهِ آلَةٌ جَدِيدَةٌ حَافِظَا عَلَيْهَا .

“ This is a new machine; take care of it.

إِنْ تُحَافِظَا عَلَيْهَا تُوفِّرَا كَثِيرًا مِنَ الْجُهُدِ وَالْوَقْتِ .

If you take care of it, you save much effort and time.”

قَالَ الصَّبِيَّانِ :

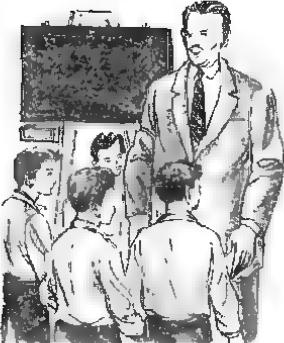
The two apprentices said,

نَعَمْ ، مَتَى صَانَ الصَّانِعُ آلَتَهُ كَانَتْ دَائِمًا فِي خِدْمَتِهِ .

“ Yes. If the craftsman maintains his machine, it will always be at his service.”

وَقَالَ الْمُدَرِّسُ لِتَلَامِيذِهِ :

The teacher said to his pupils,



مَنِ اجْتَهَدَ مِنْكُمْ نَجَحَ . وَمَنْ يَهْمِلْ
دُرُسَهُ رَسِبَ .

.. Whoever of you works hard succeeds, and
whoever neglects his lessons fails.

وَمَا تَعْلَمُوا فِي الصَّغِيرِ يَنْفَعُ فِي الْكِبَرِ .

Whatever you learn when you are young becomes useful when you get old.

مَنْ يَسْتَجْحُ فِي الْمَدَرَسَةِ يَسْتَجْحُ فِي الْحَيَاةِ .

Whoever succeeds at school succeeds in life. "

قَالَ التَّلَامِيذُ :

The pupils said,

نَعَمْ ، مَنْ يَجْتَهِدْ يَسْتَجْحُ ، وَمَنْ يَهْمِلْ دُرُسَهُ يَرْسِبُ فِي الْإِمْتِحَانِ .

" Yes, whoever works hard succeeds, and whoever neglects his lessons fails
the examination. "

وَفِي الْقُرْآنِ الْكَرِيمِ :

The Holy Koran says,

« وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ » (البقرة ١٩٧)

" And whatever of good you do, God knoweth it. "

« وَمَا تُقْدِمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ » (البقرة ١١٠)

" And whatever good you send before for your own souls, ye shall find it
with God. "

« أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ » (النساء ٧٨)

" Wheresoever ye be, death will overtake you. "

1. (a) إنْ تَزَرَّعْ تَحْصُدْ .

(إنْ) is a conditional particle. (تَزَرَّعْ) is the verb of condition (protasis), and (فِعْلُ الشَّرْطِ) is the answer of condition (apodosis) (جَوابُ الشَّرْطِ) .

Note that both the protasis and apodosis are in the present tense. They are in the jussive mood indicated here by (الْسُّكُونُ) on the final consonant.

إنْ تُحَافِظَا عَلَيْهَا تُوفَّرَا كَثِيرًا مِنَ الْجُهْدِ وَالْوَقْتِ . (b)

(إنْ) is a conditional particle. (تُحَافِظَا) is the protasis, and (تُوفَّرَا) is the apodosis.

Note that both verbs are in the present tense. Note also that they belong to the group of the five verbs (الْأَفْعَالُ الْخَمْسَةُ) . They are in the jussive mood indicated here by the omission of the original nun (النُونُ) .

(c) When the protasis or the apodosis is a present-tense verb, it is in the jussive mood. This mood is indicated by (الْسُّكُونُ) in the first sentence (a), and by the omission of the nun in the second (b).

2. إنْ زَرَعَ الْفَلَاحُ حَصَدَ .

(إنْ) is a conditional particle. (زرع) is the protasis and (حَصَدَ) is the apodosis.

Note that both verbs are in the past tense. Note also that their use in the conditional sentence has not caused them any change.

3. Condition can also be expressed by:

(ا) مَنْ (Whoever)

مَنْ يَجْتَهِدْ يَسْتَجْعِ .

In the first sentence the protasis (يَجْتَهِدْ) and the apodosis (يَسْتَجْعِ) are in the jussive mood because they are present-tense verbs. The jussive mood is here indicated by (السُّكُونُ).

In the second sentence the protasis (يَجْتَهِدْ) and the apodosis (نَجَحَ) are past-tense verbs and have therefore not undergone any change.

(ب) مَا (Whatever)

مَا تَعَلَّمُوا فِي الصَّغِيرِ يَنْفَعُ فِي الْكِبِيرِ .

The protasis (تَعَلَّمُوا) is in the jussive mood indicated here by the omission of (النُّونُ). The apodosis (يَنْفَعُ) is also in the jussive mood indicated here by (السُّكُونُ).

(ج) مَتَى (Whenever)

مَتَى تَهْتَسِي بِهِ يَكْثُرُ بَيْضُهُ - مَتَى أَهْمَلْتِهِ قَلَّ بَيْضُهُ .

In the first sentence, the protasis (تَهْتَسِي) is in the jussive mood indicated by the omission of (النُّونُ). The apodosis (يَكْثُرُ) is also in the jussive mood indicated by (السُّكُونُ).

In the second sentence, the protasis (أَهْمَلْتِ) and the apodosis (قَلَّ) are past-tense verbs.

(د) أَيْنَمَا (Wherever)

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ .

The protasis (تَكُونُوا) is in the jussive mood indicated by the omission of (الْتُّونُ). The apodosis (يُدْرِكُ) is also in the jussive mood indicated by (السُّكُونُ).

تمرينات

EXERCISES

1. Indicate the conditional particle, the protasis and the apodosis in each of the following sentences :

ا - إِنْ تَتَعَبُ تَكْسِبُ .
 ب - مَتَى يَكْثُرُ الْبَيْضُ تَكْثُرُ الْفِرَاخُ .
 ج - مَنْ أَهْمَلَ دَرْسَهُ رَسَبَ .
 د - مَتَى قَلَّ الْبَيْضُ قَلَّتِ الْفِرَاخُ .
 ه - إِنْ صَانَ الصَّانِعُ آتَهُ كَانَتْ دَائِمًا فِي خِدْمَتِهِ .

2. Indicate the sign of the jussive mood of both protasis and apodosis in the following sentences :

ا - مَنْ يُهْمِلْ دُرُوسَهُ يَرْسُبُ فِي الْامْتِحَانِ .
 ب - « وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ »
 ج - « وَمَا تُقْدِمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ »
 د - إِنْ تَفْتَحْ نَوَافِذَ الْحُجْرَةِ يَدْخُلُ ضَوْءُ الشَّمْسِ .

3. Make both protasis and apodosis present-tense verbs and mark their endings :

ا - إِنْ تَعِبَ الْفَلَاحُ كَسَبَ .
 ب - مَنْ نَجَحَ فِي الْمَدْرَسَةِ نَجَحَ فِي الْحَيَاةِ .
 ج - مَتَى كَثُرَ الْبَيْضُ كَثُرَتِ الْفِرَاخُ .

4. Use the following verbs in their appropriate places in the following sentences -

طلَعَ - تَفْتَحَ - يُسَافِرُ - أَذْهَبَ .
 ا - إِنْ . . . الدَّلِيلَ تَجِدُ رَقْمَ التَّلِيفُونِ .

ب - متى الفَجْرُ أَدْنَ الدِّيْكُ .

ج - مَنْ فِي الطَّائِرَةِ يَصِلُ بِسُرْعَةٍ .

د - إِنْ إِلَى الجَامِعَةِ أَدْخُلْ كُلِّيَّةَ الطِّبِّ .

5. Put the following verbs in their appropriate places in the following sentences :

شَاهَدْتَ - يَعْرِفُ - أَتَعْلَمُ .

ا - إِنْ أَقْرَأْ هَذَا الْكِتَابَ الْعَرَبِيَّةَ .

ب - مَتَى زُرْتَ الْقَاهِرَةَ الْبُرْجَ .

ج - مَنْ يَقْرَأُ الْجَرِيدَةَ الْأَخْبَارَ .

GLOSSARY

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
۱۳	it was brought	أَخْضُرَ		۱۶	wells	آبَارٌ	۱
۶۳	they (masc. dual) brought	أَخْضَرَا		۳۷	(plant) diseases	آفَاتٌ	
۷۶	fetch (imperative fem.pl.)	أَخْضُرُنَّ		۱۶	machines	آلاتٌ	
۶۱	Ahmad	أَخْمَدٌ		۲۳	instrument	آلةٌ	
۷۲	beds (in a field)	أَخْوَاضٌ		۸۱	his machine	آلتُهُ	
۶۴	they (masc.) selected	أَخْتَارُوا		۷۲	sow (imperative masc. sing.)	أَبْذَرُ	
۴۲	your (masc. sing.) sister	أَخْتَكَ		۷۰	needle	أَبْرَةٌ	
۷	he took	أَخْذَ		۸۱	her daughter	أَبْنَتُهَا	
۶۳	you (masc. pl.) produced	أَخْرَجْتُمْ		۴۸	verses (of a poem)	أَبْيَاتٌ	
۲۳	producing	أَدَاعَ				(القصيدة)	
۱	instrument	أَدَاءٌ		۵۰	furniture	أَثَاثٌ	
۳۱	literature	أَدَبٌ		۲۳	during	(في) أَثْنَاءٌ	
۴۸	men of letters	أَدَبَاءٌ		۶۲	two (fem. dual)	أَثْنَانٌ	
۲۲	if	إِذَا		۲۲	he answered him	أَجَابَهُ	
۴۹	then	إِذْنٌ		۴۹	meeting	أَجْمَعَ	
۶۴	they (masc.) wanted	أَرَادُوا		۸۲	he worked hard	أَجْتَهَدَ	
۷۷	our land	أَرْضَنَا		۷۲	plough (imperative masc. sing.)	أَرْتُ	
۴۰	chisel	إِزْمِيلٌ		۱	he brought	أَخْضَرَ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٧٤	exhibit (imperative masc. pl.)	اعْرِضُوا		٧٤	receive (imperative masc. pl.)	اسْتَقِبِلُوا	
٧٤	wash (imperative dual)	اغْسِلَا		٧٣	beds	أَسْرَةٌ	
٧٣	open (imperative fem. sing)	افْتَحِي		٣٠	Islam	إِسْلَامٌ	
٢٣	more or most capable	أَقْدَرْ		٣٧	(armed) forces	أَسْلَحةٌ	
٧٥	cut (imperative-fem. pl.) (cloth)	أُفْصِنْ		١٦	black (masc. sing.)	أَسْوَدٌ	
٦٣	Akram	أَكْرَمٌ		٦٣	they (fem.) cooperated	اَشْتَرَكْتُ	
٦٢	we ate it (fem.)	أَكْلَنَاهَا		٦٢	you (dual) took part	اَشْتَرَكْتُمَا	
٣٠	except	إِلَّا		٦٣	we cooperated	اَشْتَرَكْنَا	
٢٤	I join	الْتَّحْقِي		٣١	they (masc.) dealt (with)	اَشْتَغَلُوا (بِ)	
٧٣	stick (imperative dual)	أَصْبَقَا		٤٨	hemistiches t	أَشْطَرٌ	
٩	he cast	أَلْقَى		٨	he caught	اَصْطَادَ	
٧٣	boards	أَلْوَاحٌ		٧	I go fishing	اَصْطَادُ	
١	colours	أَلْوَانٌ		٩	we caught	اَصْطَدْنَا	
٢٣	to it (fem.)	إِلَيْهَا		١٥	yellow (masc. sing.)	أَصْفَرٌ	
١٦	places	أَمَكِنْ		١٧	lighting	إِضَاعَةٌ	
٣١	nation	أُمَّةٌ		٧٥	fix (imperative fem. pl.)	اَضْبَطْنَ	
٨٢	examination	اِمْتِحَانٌ		٧٤	prepare (imperative dual)	أَعْدَّا	
٢٣	your (masc. sing.) state	أَمْرُكَ		٩٢	we prepared	أَعْدَدْنَا	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٦٢	our hands	أَيْدِينَا		٣٦	nations	أُمَمٌ	
٨٢	wheresoever	أَيْنِمَا		١٦	sums of money	أَمْوَالٌ	
				٣٦	matters	أُمُورٌ	
٤١	skilful (masc. pl. accusative)	بَارِعِينَ	ب	٢٣	I like	أَمِيلٌ إِلَىٰ	
١٦	their interior	بَاطِنُهَا		١٥	an emphatic particle	إِنْ	
١٦	petroleum	بِتْرُولُ		١٦	that (conjunction)	أَنْ	
٣٧	naval	بَحْرِيٌّ		٢	production	إِنْتَاجٌ	
٥٦	programmes	بَرَامِجٌ		٩	it was noon	أَنْتَصَفَ النَّهَارُ	
٣٧	land (adjective)	بَرِيٌّ		١٧	making use of	إِنْفَاعٌ	
٧٤	(with) a smile	(بَ) بَشَاشَةٌ		٧٣	saw (imperative-dual)	أَنْشَرَا	
٧٤	goods	بَضَائِعٌ		٦٣	I cooked it (fem)	أَنْضَجْتُهَا	
١٧	some of them	بَعْضُهَا		٤١	he was interested	أَهْتَمَ	
٣٦	building	بَنَاءٌ		٣٠	they (masc.) were interested	أَهْتَمُوا	
٣٧	rifles	بَنَادِقٌ		٨٢	he neglected	أَهْمَلَ	
٥٧	its (masc.) building	بَنَاؤُهُ		٨١	you (fem. sing.) neglected him	أَهْمَلْتَهُ	
٢٠	joyful (masc. sing.)	بَهِيجٌ		٢٤	I pursue	أُوَاصِلُ	
٢٣	piano	بِيَانُو		٧٤	vessels	الْأَوَانِي	
٨١	their eggs	بَيْضَهُ		٢٣	(at) any (rate)	(عَلَىٰ) أَيَّةٌ	
٦٣	among themselves (fem.)	بَيْنَهُنَّ				(حَالَةٌ)	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٦	they dig	تَحْفَرُ (هِيَ)		٥٥	their (fem.) homes	بِيُوتِهِنَّ	
١٧	you (fem. pl.) serve	تَخْدِمُ		٢٩	history	تَارِيخٌ	ت
١٤	domestic science	الْتَدْبِيرُ الْمُتَرْبِلُ		٣٠	their (masc.) history	تَارِيخُهُمْ	
٣	practising	تَدْرِبُ		٧	you (masc. sing.) come	تَاتِي (أَنْتَ)	
٦	they run	تَدْرُجُ (هِيَ)		٤٩	you (masc. pl.) (did not) follow	(لَمْ) تَتِّلِعُوا	
١١	they (masc.) translated	تَرَجَّمُوا		٣٠	you (masc. sing.) talk	تَحَدَّثُ (أَنْتَ)	
٨	canal	تَرْعَةٌ		٣١	you (masc. sing.) hesitate	تَرَدَّدُ (أَنْتَ)	
٩	you (masc. pl.) want	تُرِيدُونَ		٨٠	you (masc. sing.) get tired	تَتَعَبُ (أَنْتَ)	
١٠	you (masc. sing.) grow (plants)	تَزْرَعُ (أَنْتَ)		٨٢	(whatever) you (masc. pl.) learn	تَعْلَمُوا	
١٢	you (masc. sing.) can	تَسْتَطِعُ (أَنْتَ)		٤٩	they agree	تَقْفِقُ (هِيَ)	
١	it (fem.) is used	تَسْتَعْمِلُ (هِيَ)		٧٣	to air	تَجْدِيدُ	
٦٣	I took it (fem.)	تَسْلَمْتُهَا				الْهَوَاءِ فِي	
١٦	they run	تَسِيرُ (هِيَ)		٢٣	you (masc. sing.) try	تُجْرِبُ (أَنْتَ)	
٥٧	you (fem. pl.) share	تُشَارِكُنَّ		٨١	if you (dual) take care (cf.)	(إِنْ) تُحَافِظَا (عَلَى)	
٤٩	you (two) become	تُضَيْحَانَ		٧	you (masc. sing.) like	تُحِبُّ (أَنْتَ)	
٥٠	you (fem. sing.) become	تُضَيْحِينَ		٢٣	it (fem.) requires	تَحْتَاجُ (هِيَ)	
٢٣	they are fit	تَصْلُحُ (هِيَ)				تَحْتَاجُ (هِيَ)	
١٥	they are made	تُصْنَعُ		٨٠	you (masc. sing.) reap	تَحْصِيدُ (أَنْتَ)	

Page	Meaning	Word	Page	Meaning	Word
٤٩	you (masc. pl.) should know	لَتَعْلَمُوا	١	painting	تَصْوِيرٌ
٥٠	education	تَعْلِيمٌ	٢٤	you (masc. sing.) become	تَصِيرُ (أَنْتَ)
٥٧	you (fem. pl.) work	تَعْمَلْنَ	٥٠	you two will (not) become	(لن) تَصِيرَا
٣٦	construction	تَعْمِيرٌ	٣١	make yourself (masc.) familar (with)	لِتَطَلَّعَ (عَلَى)
٦٤	you (masc. pl.) got used to (do not) cheat them (masc.)	تَعَوَّدْتُمْ (لا) تَغْشَوْهُمْ	٢٢	(talents) come out	تَظَهَرُ (المَوَاهِبُ)
٧٤	full occupation	تَفْرَغُ	٩	come (imperative masc. sing.)	تَعَالَ
٨٢	(whatever) you (masc. pl.) do	(ما) تَفْعِلُوا	٤١	cooperation	تَعَاوُنٌ
٢٩	(do not) say (masc. sing.)	(لا) تَقُلُّ	٦٢	(they) cooperated	تَعَاوَنَتْ
٢	(the state) rewards	تَكَافَيْ	٨٠	he got tired	تَعْبٌ
٨٠	you (masc. sing.) gain	تَكْسِبُ (أَنْتَ)	٤١	expression	تَعْبِيرٌ
٢٢	you (masc. sing.) are	تَكُونُ (أَنْتَ)	٣٦	(they) depend	تَعْتمَدُ
٤٩	you (masc. pl.) will (not) be	(لن) تَكُونُوا	٢	they exhibit	تَعْرِضُ (هِيَ)
٢٢	you (masc. sing.) were (not)	(لم) تَكُنْ (أَنْتَ)	١٥	you (masc. sing.) become	تَعْرُفُ (أَنْتَ)
٨٢	his pupils	تَلَامِيذُهُ	١٦	you (masc. sing.) know	تَعْلَمُ (أَنْتَ)
٤١	his statue	تَمَاثَلُهُ	٢٣	learning	تَعْلِمٌ
٢	(colours) represent	تَمَثِّلُ (الأَلْوَانُ)	٤٩	you (dual) know	تَعْلَمَانَ
٤١	glorification	تَمْجِيدٌ	٦٤	you (masc. pl.) learnt	تَعْلَمُوا
٢٣	you (masc. sing.) like	تَمِيلُ (أَنْتَ) إِلَى			

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٩	sitting (masc. dual-accusative)	جَالِسِينِ	ج	٥٥	(women) get	تَنَالُ (النِّسَاءُ)	
٥٧	wounded (pl.)	جَرْحَى		٣١	do (not) wait (masc. sing.)	(لَا) تَنْتَظِرُ	
٣٠	it (masc.) united.	جَمْعٌ		٤٠	(statues) are carved	تُنْحَتُ	
٦٤	they (masc. pl.) collected	جَمْعُوا		٤١	(statues) are erected	تُنْصَبُ	
٤٩	society	جَمْعِيَّةٌ		٢	(exhibitions) are organised	تُنْظَمُ	
٣٠	Jihad (holy war)	جَهَادٌ		٥٠	(that) you (sem. sing.) write (poetry)	(الْمَعَارِضُ)	
٢	their (masc.) efforts	جَهْدُهُمْ		١٦	they spend (money)	(هِيَ) تُنْفِقُ	
٣٧	air (adjective)	جَوَى		٨١	(whenever) you (fem. sing.) take care	(مَتَى) تَهْتَمِمُ	
٣٦	army	جَيْشٌ		٤٩	(do not) neglect (you two)	(لَا) تُهْمِلَا	
٣٦	their army	جَيْشُهُمْ		٤٩	(do not) neglect (masc. pl.)	(لَا) تُهْمِلُوا	
٨١	take care (imperative-dual)	حَافِظَا	ح	٤٩	(do not) neglect (fem. sing.)	(لَا) تُهْمِلِي	
٢٣	case	حَالَةٌ		٧٤	spices	تَوَالِيلُ	
١	easel	حَامِلٌ		٥٠	you (dual)(did not) persist	(لَمْ) تَوَاظِبَا	
٩	until	حَتَّىٌ		٨١	(if)... you (dual) save	(إِنْ) .. تُوفَرَا	
٤٠	stone	حَجَرٌ		٨	third (fem.)	ثَالِثَةٌ	ث
٥٥	rooms	حُجَرَاتٌ		٨	second (fem.)	ثَانِيَةٌ	
٣٦	frontiers	حُدُودٌ					
٣٦	their freedom	حُرِبَتُهُمْ					

Page	Meaning	Word	Page	Meaning	Word
٧٧	keep on (imperative-masc. sing.)	دَأَمْ	٢	grief	حُزْنٌ
٨١	always	دَائِمًا	٢	sad(masc. sing.)	حَزِينٌ
٣٧	tanks	دَبَابَاتٌ	٧٩	(class) hour	حَصَّةٌ
٢٤	my study	دِرَاسَتِي	٨٠	he reaped	حَصَدَ
٦١	study	دَرْسٌ	٢٩	civilization	حَضَارَةٌ
٦١	lessons	دُرُوسٌ	٢٩	their (masc.) civilization	حَضَارَتِهِمْ
٨٢	his lessons	دُرُوسَهُ	٨	luck	حَظٌّ
٣٠	it (masc.) called them	دَعَاهُمْ	٨	his luck	حَظَهُ
٧٣	drive (imperative-dual) (the nails)	دَقَّا (الْمَسَامِيرَ)	٥٥	their (fem. pl.) share	حَظُّهُنَّ
٤١	minuteness	دَقَّةٌ	٧٢	field	حَفْلٌ
٤١	minute(fem. adjective)	دَقِيقَةٌ	٢٣	truth	حَقِيقَةٌ
١٧	(but) not	دُونَ	٣٠	they (masc.) ruled	حَكَمُوا
٢	state,government	دُولَةٌ	١٥	ornaments	حُلُّ
١٧	its (masc.) countries	دُولَهُ	٧٤	(to) her two maids	خَادِمَتَيْهَا (لـ)
٣١	religion	دِينٌ	٤٩	special (fem.)	خَاصَّةٌ
٧٤	nice manners	دُوقٌ	٨١	his service	خَدْمَتِهِ
٦١	you (masc. sing.) revised	رَاجَعْتَ	٧٥	sew (imperative-fem. pl.) it	خَطَّهُ
٦٢	you (dual) revised	رَاجَعْتُمَا	٧٢	lines	خَطُوطٌ

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٣٧	boats	زَوَارِقُ	ز	٧٤	watch (imperative-dual)	رَاقِبَا	ر
٦١	previous (fem.)	سَابِقَةُ	س	٢٣	your (masc. sing.) point of view	رَأْيُكَ	ر
٢٩	tourist (masc.)	سَائِحٌ	س	٧٤	housewife	رَبَّةُ (الْبَيْتِ)	ر
٦٢	we were pleased	سُرِّرَنَا	س	٧٤	put in order (imperative fem. sing.)	رَتِّبِي	ر
٧٢	watering	سَقْيٌ	س	٣١	plenitude	رَخْيَةُ	ر
٣٧	(military) force	سِلَاحٌ	س	٨٢	he failed	رَسَبَ	ر
٧٢	manure	سِنَادُ	س	٦٣	they (masc. dual) drew	رَسَمَا	ر
٤٩	I heard it (masc.)	سَمِعْتُهُ	س	٧٤	prophet	رَسُولُ	ر
٧٤	butter	سَمِنٌ	س	٦٣	drawings	رَسُومٌ	ر
١٠	it (masc.) will be	سَيْكُونُ	س	٤١	Ramses	رَمَسِيسُ	ر
٨	bad	سَيِّئٌ	س	٨	he cast	رَمَى	ر
٥٠	poetess	شَاعِرَةٌ	ش	٣٠	the Byzantines	الْرُّومُ	ر
٤٩	poets (masc. dual - accusative)	شَاعِرَيْنِ	ش	٣١	mathematics	الْرِّيَاضَةُ	ر
١٦	companies	شَرِكَاتٌ	ش	٢	bright (masc. sing.)	الْزَاهِي	ز
٤٨	two hemistiches (nominative)	شِطْرَانِ	ش	٢	bright (fem.)	زَاهِيَةٌ	ز
٤٨	poetry	شِعْرٌ	ش	٧٤	customers	زَبَائِنُ	ز
٤٨	poets	شُعَرَاءُ	ش	١٦	agriculture	زِرَاعَةُ	ز
٤٩	your (dual) poetry	شِعْرُكُمَا	ش	٨٠	he grew (plants)	زَرَعَ	ز

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٤١	hugeness	ضخامة		١٠	delicious (masc. sing.)	شهي	
٧٢	put (imperative- masc. sing.)	ضخ		٣١	you (masc. sing.) made me anxious	شوقتنى	
٦٢	girl students	طالبات	ط	٩	it (masc.) became	صار	
٧٤	her girl students	طالباتها		٩	it (fem.) became	صارت	
٥٠	girl student	طالبة		٨١	he maintained	صان	
٤٩	two students (genitive)	طالبين		٧٧	patience	صبر	
٣١	physics	(علم) الطبيعة		٨١	two apprentices	صبيان	
٧	bait	طعم		٧	bright (masc. sing.)	صحو	
٣٧	torpedo	طوربيد		٨٢	youth	صغر	
١٧	aeroplanes	طيارات		٧	fishing rod	صيارة	
٩	(the two friends) remained	ظل (الصديقان)	ظ	٨	his fishing rod	صياراته	
٢٤	(music) player	عازف	ع	١٦	industry	صناعة	
٤١	public (gardens)	(الحدائق)		٦٢	making	صنوع	
٧٤	treat (impera- tive masc. pl.) them	عاملوهم		٦٢	you (fem. sing.) made	صنعت	
٦٢	they (fem. dual) kneeded	عجنتنا		٦٢	they (fem. dual) made	صنعتنا	
٣٧	many, a lot of	عدة		٦٣	you (fem. pl.) made	صنعن	
٦٤	(newspaper) issue	عدد		٦٢	we made	صنعتنا	
١٧	Arab	عربي		٣٧	victims	ضحايا	ض
٣١	old-rooted (fem.)	عرقة					

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٤	change (imperative - masc. sing.)	غَيْرٌ		٢٢	(music) playing	عَزْفٌ	
٣٠	they (masc.) conquered	فَتَحُوا	ف	٦٢	we hung it (fem.)	عَلَقْنَا هَا	
٨١	chicken	فِرَاخٌ		٣١	their (masc.) sciences	عُلُومُهُمْ	
٢	joy	فَرَحٌ		٢٣	to (lit. on) it (masc.)	عَلَيْهِ	
٣٠	the Persians	الْفَرَسُ		٨١	of (lit. on) it (fem.)	عَلَيْهَا	
١	brush	فَرْشَةٌ		٧٤	workers	عَمَالٌ	
٦٢	oven	فُرْنٌ		٦٧	making it (fem.)	عَمَلْهَا	
٥٥	thanks to	يُفَضِّلُ		٨١	care	عَنْتَابَةٌ	
٣٠	please	مِنْ فَضْلِكَ		٢٤	then	عَنْدَئِذٍ	
٣٠	their value	فَضْلُهَا		٤١	often	غَالِبًاً	غ
٦٢	cake	فَطِيرَةٌ		١٠	food	غَذَاءٌ	
٣١	philosophy	فَلْسَفَةٌ		٧٣	glue	غَرَاءٌ	
٣١	astronomy	الْفَلَكُ		٧٤	he cheated us	غَشَنَا	
٢٢	art	فَنٌ		٧٣	(to) his two apprentices	(ل) غُلَامَيْهِ	
٢٢	artist	فَنَانٌ		١٦	rich	غَنِيٌّ	
٢	artists (masc. pl. accusative)	فَنَانِينَ		٣٧	submarines	غَواصَاتٌ	
٣٠	arts	فَنُونٌ		٥٥	except	غَيْرٌ	
٦٢	in it (masc.)	فِيهِ		٢٣	other than it (fem. sing.)	غَيْرُهَا	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٨١	(eggs) became few	قَلَ (البيض)	ق	٣٧	bombers	قَادِفَاتٌ	ق
٨١	(chicken) became few	قَلَّتِ (الفِرَاحُ)	ق	٤٩	rhyme	قَافِيَةٌ	ق
٣١	I said it (masc.)	قَلْتُهُ	ق	٥٧	fighting	قِتَالٌ	ق
٣٧	bombs	قَنَابِلٌ	ق	٣٠	an emphatic particle	قَدْ	ق
٤٩	rules	قَوَاعِدٌ	ق	٤١	ancient (pl.)	قُدُمَاءُ	ق
٧٥	measurement	قِيَاسٌ	ق	٧٣	hammer	قَدْوُمٌ	ق
				٨٢	the Holy Koran	الْقُرْآنُ الْكَرِيمُ	
١٧	full (masc. sing.)	كَامِلٌ	ك	٦١	I read (past)	قَرَأْتُ	ق
١٧	latent (masc. sing.)	كَامِنٌ	ك	٢٩	you (masc. sing.) read (past)	قَرَأْتَ	ق
١٧	particle of comparison	كَانَ	ك	٦٢	you (fem. sing.) read (past)	قَرَأْتِ	ق
٨٢	old age	كَبِيرٌ	ك	٦٢	you (dual) read (past)	قَرَأْتُمَا	ق
٣١	books	كِتَبٌ	ك	٦٤	they (masc.) read (past)	قَرَأُوْا	ق
٦٤	they (masc.) wrote	كَتَبُوا	ك	٨	our village	قَرِيْتُنَا	ق
٨٠	he gained	كَسَبَ	ك	٦٢	they (dual) divided	قَسَمَـا	ق
٨٠	we gained	كَسِبَـا	ك	٧٧	divide (imperative - masc. sing.) it	قَسِمَـهَا	ق
٢٠	their word	كَلِمَـتُهُمْ	ك	٤٨	poem (fem. sing.)	قَصِيْدَةٌ	ق
٣١	and also	كَمَا	ك	٧٤	pieces	قِطَعٌ	ق
٣٧	disasters	الْكَوَارِثُ	ك	٧٤	cut (imperative dual)	قَطَعَـا	ق

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٤٩	coherent (masc. sing.)	مُتَمَاسِكٌ		٢٢	in order to	كَيْ	
٣٧	rebels (masc. pl. accusative)	مُتَمَرِّدِينَ		٦٢	how	كَيْفَ	
٤٠	sculptor	مَثَالٌ		٣١	chemistry	كِيمِيَاءٌ	
٤١	sculptors (masc. pl. accusative)	مَثَالِينَ					
٦٣	like us	مِثْلَنَا		٥٠	you (fem. sing.) have	لَدَيْكُ	ل
٦٢	industrious (dual - nominative)	مُجَتَهِّدَانِ		٤٩	you (dual) have	لَدَيْكُمَا	
٥٠	good (fem. sing)	مُجِيْدَةٌ		١٦	perhaps	لَعْلَ	
٤٩	good (dual- accusative)	مُجِيْدِينَ		٢٣	a negative par- ticle	لَنْ	
٧٢	in need of	مُحْتَاجٌ		٧	therefore	لِهَذَا	
٩	scorching (fem. sing.)	مُحْرَقَةٌ		١	canvas	لَوْحَةٌ	
٨٠	our crop	مَحْصُولُنَا		١٧	would that ...!	لَبْتَ	
٥٦	schools	مَدَارِسٌ		٨	it (fem. sing.) is not	لَيْسَتْ	
٣٧	guns	مَدَافِعٌ		٦٤	material	مَادَةٌ	م
٣٧	destroyers	مُدَمِّرَاتٌ		٥٥	blessed (fem.)	مُبَارَكَةٌ	
٤٩	practice	مِرَانٌ		٧٤	shop	مَتَجْرٌ	
٥٥	woman	مَرْأَةٌ		٤٢	museum	مُتَحَفٌ	
٥٧	the sick	الْمَرْضَى		١٦	numerous (fem.)	مُتَعَدِّدَةٌ	
٥٧	hospitals	مُسْتَشْفَىتُ		٧	excellent (masc. pl. nominative)	مُتَفَوِّقُونَ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٣٧	fighter (aeroplane)	مُقَاطِلَةٌ		٧٣	nails	مَسَامِيرٌ	
٧٥	scissors	مِقْصٌ		١	ready (masc. sing.)	مُسْتَعِدٌ	
٩	your (masc. sing.) place	مَكَانُكَ		٨	pleased (dual-accusative)	مَسْرُورٌ وَرِينٌ	
٧٤	salt	مِلحٌ		٤١	Egyptian (masc. sing)	مَصْرِيٌّ	
٤١	their (masc.) kings	مُلُوكُهُمْ		٣٧	armoured (fem.)	مَصْفَحةٌ	
١٧	receiving benefit (masc. pl. nominative)	مُنْتَفِعُونَ		١	painter (masc. sing.)	مُصْوِرٌ	
٢	grants	مِنَحٌ		٢	painters (masc. pl. nominative)	مُصْرُوفُونَ	
٧٤	domestic (masc. - sing.)	مُنْزِلٌ		٢	painters (masc. pl.-genitive)	مُصْرُوفِينَ	
٧٣	saw	مِنْشَارٌ		٧٤	kitchen	مَطْبِخٌ	
٧٢	its (masc.) times	مَوَاعِيْدَةٌ		٢	exhibitions	مَعَارِضٌ	
٢٣	talents	مَوَاهِبٌ		٤١	expressive (masc. sing.)	مُعْبِرٌ	
٢٢	musical (fem.)	مُوسِيقِيَّةٌ		٣٧	assailants (masc. pl. accusative)	مُعَتَدِّلِينَ	
١٠	lucky (masc. sing.)	مُوفَقٌ		٢	dim (masc. sing.)	مُعْتَمِمٌ	
٧٤	stove	مَوْقَدٌ		٢	dim (fem.)	مُعْتَمَةٌ	
٢٢	talent	مَوْهِبَةٌ		١٥	metal	مَعْدَنٌ	
٢٢	talented (masc. sing.)	مَوْهُوبٌ		٤٠	certain (masc. sing.)	مُعِينٌ	
٢	junior (masc. pl.- nominative)	نَاسِئُونَ	ن	٤١	certain (fem. sing.)	مُعِينَةٌ	
٢	junior (masc. pl. genitive)	نَاسِئِينَ		٣٧	corruptors (masc. pl. accusative)	مُفْسِدِينَ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٢	he distributed	وزَعَ	و	١٦	useful (masc. sing.)	نَافِعٌ	
٢	(the colours) were applied	وزَعَتْ		٤٨	prose	نَثْرٌ	
٦٣	you (fem. pl.) distributed	وزَعْتُمْ		٧٣	carpenter	نَجَارٌ	
٦٣	they (fem.) distributed	وزَعْنَ		٨٢	he succeeded	نَجَحَ	
٤٩	rhythm	وزَنٌ		٤٠	sculpture	نَحْتٌ	
١	it (fem.) was put	وُضِعَتْ		٧٥	material (cloth)	نَسِيجٌ	
١٦	country	وَطَنٌ		٣٠	they (masc.) spread (past)	نَشَرُوا	
٥٦	offices	وَظَائِفٌ		٨٠	bits of advice	نَصَائِحٌ	
١٧	abundant (masc. sing.)	وَفِيرٌ		٨	we fish	نَصْطَادُ	
١٦	fuel	وَقْدٌ		٧٤	clean (imperative dual)	نَظَفَا	
٣٧	it (masc.) consists (of)	يَتَكَوَّنُ	ي	٧٣	clean (imperative fem. sing.)	نَظَفَيٌ	
٣٦	it (masc.) slackens	يَتَهَاوَنُ		٧٣	put in order (imperative-fem. sing.)	نَظَمَيٌ	
٣٠	he is ignorant of	يَجْهَلُ		٤١	something like	نَظِيرٌ	
٢٢	it (masc.) requires	يَحْتَاجُ		٢٣	yourself (masc. sing.)	نَفْسُكٌ	
١٦	it (masc.) goes into	يَدْخُلُ		١٥	precious (masc. sing.)	نَفِيسٌ	
٥٦	they (fem. pl.) teach	يُدْرِسُنَ		٩	day (opp. night)	نَهَارٌ	
٨٢	it (masc.) overtakes you (masc. pl.)	يُدْرِكُمْ		٥٥	rise, renaissance	نَهْضَةٌ	
٤٤	he knows	يَدْرِي		٦٢	by yourself (fem.)	وَحْدَكِ	و

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٤١	it sees	يَشَهِدُ		٣٦	it (masc.) is stationed	يُرَابِطُ	
٥٥	they (fem.) cook	يَطْبَخُونَ		٥٥	they (fem.) arrange	يُرَتِّبُنَ	
٥٧	they (fem.) treat	يُعَالِجُنَ		٣٦	it (masc.) repels	يُرَدِّ	
٤١	he expresses	يَعْبُرُ		٨٢	he fails	يُرْتَبِبُ	
٢٠	it is exhibited	يُعَرَضُ		٢	he paints	يُرَسِّمُ	
٨٢	he knows it (masc.)	يَعْلَمُهُ		٤١	he wants	يُرِيدُ	
٨١	they (masc. dual) work	يَعْمَلَانِ		٣٧	it (masc.) uses	يَسْتَخْدِمُ	
٥٦	they (fem.) work (masc.)	يَعْمَلُنَ		١٦	it (masc.) is used	يُسْتَخْدَمُ	
٣٠	they were (not) unaware of it (masc.)	لَمْ يَغْبُ عَنْهُمْ		٢٤	it (masc.) makes you happy	يُسْعِدُكَ	
٥٥	they (fem.) wash	يَغْسِلُنَ		٣٧	it (masc.) rescues	يُسْعِفُ	
٤٢	do (not) forget (masc. sing.)	(لَا) يَقُنْكَ		٥٧	they (fem.) help	يُسْعِنُ	
٢٠	(painters) are appreciated	يَقْدِرُ		٣٧	it (masc.) plays part	يُسِّهِمُ	
٥٦	it (masc.) is confined (to)	يَقْتَصِرُ (عَلَى)		٣٦	it (masc.) participates	يُشَارِكُ	
٥٦	they (fem.) present	يَقْدِمُنَ		٥٦	they (fem.) take part	يُشَارِكْنَ	
٣٧	it (masc.) fights against	يَكَافِحُ		٤١	(people) see them	يُشَاهِدُهُمْ (النَّاسُ)	
٤٨	they (masc.) write	يَكْتُبُونَ		٥٧	they (fem.) take part	يُشَارِكْنَ	
٨١	(eggs) increase (in number)	يَكْثُرُ (الْبَيْضُ)		٥٦	they (fem.) hold (offices)	يُشَغِّلُنَ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٨٢	it (masc.) is useful	يَنْفَعُ		٤٨	they (dual) make	يُكُوَّنُانِ	
٦٤	it (masc.) is useful to you (masc. pl.)	يَنْفَعُكُمْ		٤٩	they (masc.) observe (subjunctive)	(أَنْ) يَلْتَزِمُوا	
٤٨	it (masc.) is divided into	يَنْقَسِمُ		٢	it (masc.) is represented	يُمَثِّلُ	
٤٨	they (masc.) are divided into	يَنْقَسِمُونَ		٤٠	it represents	يُمَثِّلُ	
٣٠	(the Arabs) rise	يَنْهَضُ (الْعَرَبُ)		٢	the excellent ones are granted	يُمَنَّحُ (الْمُتَفَوِّقُونَ)	
٥٥	they (fem. pl.) make progress	يَنْهَضُونَ		٨٢	he succeeds	يُنْجَحُ	
٤١	he neglects	يَهْمِلُ		٤٠	he carves	يَنْحَتُ	
٢٢	(people) agree	يَوَافِقُ (النَّاسُ)		٤٠	it (masc.) is carved	يَنْحَتُ	
٣٧	it (masc.) punishes	يُودِبُ		٧٤	it (masc.) is cooked	يُنْضِجُ	
٣١	the Greeks	الْيُونَانُ		٥٥	they (fem.) clean	يُنَظِّفُنَ	
				٤٩	(in order that) they (masc.) may compose	(كَيْ) يَنْظِمُوا	

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BOOK TWO - PART 4

القَاهْرَةُ

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BOOK TWO - PART FOUR

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الدُّرْسُ الثَّانِي وَالتَّسْعُونَ

Lesson Ninety - Two



الضَّيْفُ الظَّرِيفُ

The Pleasant Guest

إِسْتَضَافَ رَجُلٌ صَدِيقًا فِي بَيْتِهِ .

A man played host to a friend in his house.

وَكَانَ عَلَى مَائِدَةِ الْعَشَاءِ بَطَّةً سَمِينَةً .

There was a fat duck on the supper table.

قَالَ الرَّجُلُ لِضَيْفِهِ مُدَاعِبًا :

The man said playfully to his friend,

« اِقْسِمْ بَيْنَنَا الْبَطَّةَ . »

“ Divide the duck among us. ”

ضَحِكَ الرَّجُلُ وَقَالَ :

The man laughed and said,

« هَلْ تَقْبِلُونَ قِسْمَتِي ؟ »

“ Will you accept the way I divide ? ”

قَالُوا جَمِيعاً : « نَعَمْ ، تَقْبِلُ قِسْمَتَكَ . »

All of them said, “ Yes, we accept your way of dividing.”

قَطَعَ الضَّيْفُ رَأْسَ الْبَطَّةِ ، وَقَدَّمَهَا لِصَدِيقِهِ قَائِلاً :

The guest cut the head of the duck off and presented it to his friend saying,

« هَذِهِ الْأُنْسَرَةُ أَنْتَ رَأْسُهَا ، فَلَكَ الرَّأْسُ . »

“ You are the head of this family; therefore you get the head (of the duck). ”

وَقَدَّمَ جَنَاحِيهَا لِوَلَدَيِ الرَّجُلِ قَائِلاً :

He presented the two wings to the man's two sons saying,

« أَنْتُمَا الْجَنَاحَانِ ، فَالْجَنَاحَانِ لَكُمَا . »

“ You are the two wings (of the family); therefore you get the two wings. ”

وَقَدَّمَ سَاقِيهَا لِبِنْتَيِ الرَّجُلِ قَائِلاً :

He presented the two legs to the man's two daughters saying,

« أَنْتُمَا السَّاقَانِ ، فَالسَّاقَانِ لَكُمَا . »

“ You are the two legs (supporting the family); therefore you get the two legs. ”

وَقَدَمَ عَجْزَهَا لِزَوْجَةِ الرَّجُلِ ، وَقَالَ لَهَا ضَاحِكًا :

He gave the hind part to the man's wife, and laughingly said to her,

« هَذَا لَكِ . الْعَجْزُ لِلْعَجُوزِ . وَبَاقِي الْبَطَةِ لِي . »

“ This is for you. The hind part is for the old woman.

The rest of the duck is for me . ”

وَفِي الْلَّيْلَةِ التَّالِيَةِ أَعَدَتْ رَبَّةُ الْبَيْتِ خَمْسَ دَجَاجَاتٍ .

The following night the housewife prepared five chickens.

قَالَ رَبُّ الْبَيْتِ لِضَيْفِهِ :

The master of the house said to his guest,



« هَذِهِ خَمْسُ دَجَاجَاتٍ ، اقْسِمْهَا بَيْنَنَا . »

“ Here are five chickens. Divide them among us . ”

ضَحِّكَ الرَّجُلُ وَقَالَ :

The man laughed and said,

« عِنْدِي قِسْمَةٌ زَوْجِيَّةٌ ، وَقِسْمَةٌ فَرْدِيَّةٌ ، وَلَكُمُ الْخِيَارُ . »

“ I can divide them evenly or oddly, and you have the choice.”

قالوا : « نُرِيدُ الْقِسْمَةَ الْفَرِدِيَّةَ . »

They said, "We want the odd division."

قال الضيف لِرَبِّ الْبَيْتِ :

The guest said to the master of the house,

« أَنْتَ وَزَوْجُكَ وَدَجَاجَةٌ ثَلَاثَةٌ . »

" You, your wife and a chicken make three.

وَلَدَّا كُمَا وَدَجَاجَةٌ ثَلَاثَةٌ .

Your two sons and a chicken make three.

وَبَنْتَانِكُمَا وَدَجَاجَةٌ ثَلَاثَةٌ .

Your two daughters and a chicken make three.

وَأَنَا وَدَجَاجَتَانِ ثَلَاثَةٌ . »

I and two chickens make three."

ضَحِكَ الْجَمِيعُ مِنْ هَذِهِ الْقِسْمَةِ .

They all laughed at this division.

ثُمَّ عَادَ فَقَسَمَ الدَّجَاجَاتِ بِالْعَدْلِ ،

Then the guest divided the chickens fairly,

وَقَضَوَا لَيْلَتَهُمْ فِي سُرُورٍ .

and they passed their evening pleasantly.

1 . . . هلْ تَقْبِلُونَ قِسْمَتِي . باقِي الْبَطْءِ لِي .

The pronominal suffix (أَيْمَانٌ) is suffixed to the noun (قِسْمَةٌ) in the first sentence, and to the preposition (اللَّامُ) in the second. This pronominal suffix refers to the first person singular, and is therefore called the (يَاءُ) of the speaker (يَاءُ الْمُتَكَلِّمِ) .

2 . . . نَقْبِلُ قِسْمَتَكَ . لَكَ الرَّأْسُ . هَذَا لَكِ .

The pronominal suffix (كَ) is suffixed to the noun (قِسْمَةٌ) in the first sentence, and to the preposition (اللَّامُ) in the second. This pronominal suffix refers to the second person masculine singular and is therefore called (كَافُ الْمُخَاطَبِ) .

In the third sentence the pronominal suffix (كَ) is suffixed to the preposition (اللَّامُ) . This pronominal suffix refers to the second person feminine singular and is therefore called (كَافُ الْمُخَاطَبَةِ) .

3 . . . دَعَا رَجُلٌ صَدِيقَهُ . هَذِهِ الْأُسْرَةُ أَنْتَ رَأْسُهَا .

In the first sentence the pronominal suffix (هُوَ) is attached to the noun (صَدِيقٌ) . This suffix refers to the third person masculine singular (رَجُلٌ) .

and is therefore called (ضَمِيرُ الْفَائِبِ) .

In the second sentence the pronominal suffix (هَا) is attached to the noun (رَأْسٌ). This suffix refers to the third person feminine singular and is therefore called (ضَمِيرُ الْفَائِبَةِ) .

4. قَالَ لَهُمَا : أَنْتُمَا الْجَنَاحَانِ ، فَالْجَنَاحَانِ لَكُمَا .
قَالَ لَهُنَّا : أَنْتُنَا السَّاقَانِ ، فَالسَّاقَانِ لَكُمَا .

In the sentence (قالَ لَهُمَا) the pronoun (هُمَا) is suffixed to the preposition (الَّلَّامُ) . The pronoun (هُمَا) refers to the third person dual, whether masculine or feminine.

In the sentences (الْجَنَاحَانِ لَكُمَا) and (السَّاقَانِ لَكُمَا) the pronominal suffix is (كُمَا) . This pronoun refers to the second person dual, whether masculine or feminine.

5. أَقْسِمُ بَيْنَنَا .

In this sentence the pronominal suffix (نَا) (بَيْنَ) is attached to (نَا) . This pronoun refers to the first person plural.

6. الْأَمْرُ لَكُمْ . أَقْسِمُهَا بَيْنَكُمْ .

The pronominal suffix (كُمْ) refers to the second person masculine plural, but the pronominal suffix (كُنْ) refers to the second person feminine plural as in:

الْأَمْرُ لَكُنْ . أَقْسِمُهَا بَيْنَكُنْ .

7. قَضَوْا لَيْلَتَهُمْ فِي سُرُورٍ .

The pronoun (هم) , suffixed to the noun (ليلة) , refers to the third person masculine plural. The third person feminine plural is referred to by the pronoun (هن) as in:

لَبَسَتِ النِّسَاءُ ثِيَابَهُنَّ .

(The women put on their clothes)

Table of pronouns suffixed to nouns and particles

Plural	Dual	Singular
كَابِنَا تَنَا	كَابِنَا تَنَا	كَابِنِي لِي (my book is for me)
First person (both genders)	First person (both genders)	First person (both genders)
كَابِنِكُمْ لَكُمْ	كَابِنَكُمَا لَكُمَا	كَابِنَكَ لَكَ
Second person masculine	Second person masculine	Second person masculine
كَابِنَكُنْ لَكُنْ		كَابِنَهُ لَهُ
Second person feminine		Second person feminine
كَابِنُهُمْ لَهُمْ		Third person masculine
Third person masculine		
كَابِنَهُنْ لَهُنْ	كَابِنَهُنَا لَهُنَا	كَابِنَهَا لَهَا
Third person feminine	Third person feminine	Third person feminine

1. Underline the pronominal suffixes and indicate the kind of each:

ا - قَدَمَ جَنَاحِيهَا لِوَلَدَيِ الرَّجُلِ .
 ب - أَنْتَ وَزَوْجُكُوكَ وَدَجَاجَةُ ثَلَاثَةُ .
 ج - وَلَدَكُمَا وَدَجَاجَةُ ثَلَاثَةُ .
 د - بِنْتَكُمَا وَدَجَاجَةُ ثَلَاثَةُ .

2. Indicate the pronominal suffixes showing the kind of each:

ا - نَبِيلٌ جِسْمُهُ سَاخِنٌ ، وَحَالَتِهُ سَيِّئَةٌ .
 ب - أَضْدِيقَاءُ نَبِيلٌ وَجْهُهُمْ أَخْفَرُ ، وَدُمُوعُهُمْ نَازِلَةٌ .
 ج - بَيْتُنَا صِحَّى ، وَشَمْسُنَا جَمِيلَةٌ ، وَنَوَافِذُنَا وَاسِعَةٌ .
 د - الْمَسَافِرُونَ يَحْمِلُونَ حَقَائِبَهُمْ فِي أَيْدِيهِمْ .
 ه - نَظَفَتِ النِّسَاءُ بُيُوتَهُنَّ .
 و - تُحِبُّ الْأُمُّ أُولَادَهَا .

3. Fill in the blanks with suitable pronominal suffixes:

ا - الْحَدِيقَةُ بَابٌ مَفْتُوحٌ .
 ب - الْمَطْعَمُ أَسْعَارٌ مُنَاسِبَةٌ .
 ج - الْوَرْدَنَانِ رَائِحَةٌ جَمِيلَةٌ .
 د - الْأُولَادُ يَلْعَبُونَ يَلْعَبِي
 ه - الْتَّلْمِيذَاتُ يَذْهَبْنَ إِلَى مَدْرَسَةٍ . . .

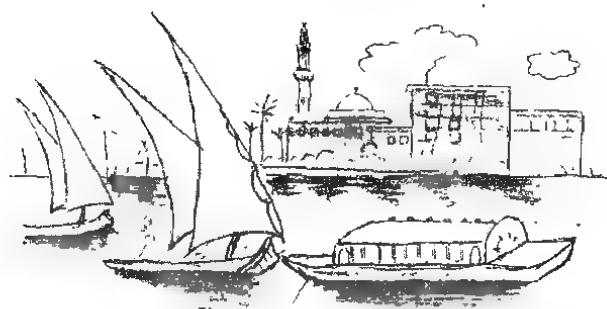
4.

أَنْتَ كَتَبْتَ رِسَالَةً لِعَمْكَ .

Address this sentence to the dual, to the masculine plural, and then to the feminine plural.

الدَّرْسُ الْثَالِثُ وَالْتِسْعُونَ

Lesson Ninety-Three



النَّيلُ الْخَالِدُ

The Eternal Nile

كَانَ النَّاسُ قَدِيمًا يَعْجَلُونَ مَنَابِعَ النَّيلِ ،

In ancient times people did not know where the sources of the Nile were.

وَيَظُنُّونَ أَنَّهُ يَنْبَعُ مِنَ السَّمَاءِ .

They thought that it sprang from heaven.

وَفِي الْقَرْنِ الْمَاضِي كُشِّفَتْ مَنَابِعُهُ الْمَجْهُولَةُ ،

Last century its unknown sources were discovered.

وَهِيَ بُحَيْرَاتٌ ثَلَاثٌ عَظِيمَةٌ فِي أَوَاسِطِ إِفْرِيقِيَّةٍ .

They are three great lakes in the centre of Africa.

وَيَتَّصِلُ بِالنَّيلِ رَافِدَانِ كَبِيرَانِ : السُّوبَاطُ وَالنَّيلُ الْأَزْرَقُ .

Two large tributaries flow into (join) the Nile : the Subat and the Blue Nile.

وَيَتَّصِلُ بِهِ رَافِدٌ صَغِيرٌ هُوَ عَطْبَرَةُ .

A small tributary also flows into it; it is the Atbara.

وَهَذِهِ الرَّوَافِدُ الْثَّلَاثُ تَنْبَعُ مِنْ جِبَالِ الْجَبَشَةِ .

These three tributaries spring from the mountains of Ethiopia.

تَسْقُطُ الْأَمْطَارُ الْغَزِيرَةُ صَيْفًا عَلَى هَذِهِ الْجِبَالِ ،

Heavy rains fall on these mountains in summer,

فَتَنْقُلُ الرَّوَافِدُ الْمِيَاهَ وَالْغَرِينَ إِلَى النَّيلِ .

and so these tributaries carry the water and silt to the Nile.

وَيَخْرُقُ النَّيلُ الصَّحْرَاءَ الْكُبِيرَى ،

The Nile runs through the great desert,

وَيَتَجِهُ إِلَى الشَّمَالِ حَتَّى يَصُبَّ فِي الْبَحْرِ الْمَتَوَسِّطِ .

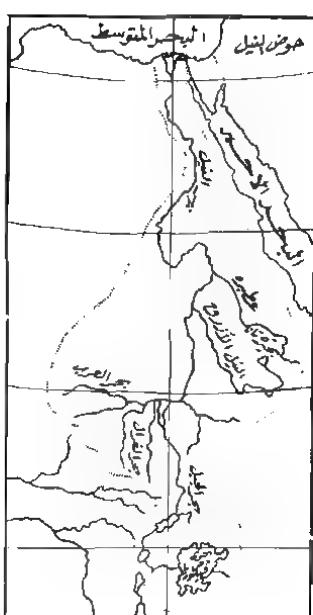
and heads northwards until it flows into the Mediterranean Sea.

وَقُرْبَ الْمَصَبِّ يَتَفَرَّعُ النَّيلُ إِلَى فَرْعَيْنِ كَبِيرَيْنِ ،

Near its mouth, the Nile branches off into two large branches;

هُمَا فَرْعُ رَشِيدَ وَفَرْعُ دِمْيَاطَ .

they are the Rosetta and Damietta branches.



وَفِي وَادِي النَّيلِ نَشَأَتْ حَضَارَةٌ

عَرِيقَةٌ ،

An ancient civilization developed in
the Nile Valley;

تَشَهَّدُ بِعَظَمَتِهَا آثَارُهَا الْبَاقِيَةُ .

its remaining monuments are witness to
its greatness.

وَقَدْ اعْتَرَفَ الْمِصْرِيُونَ الْأَقْدَمُونَ بِقَضْلِ النَّيلِ ،
The ancient Egyptians recognized the favours of the Nile;

فَأَقَامُوا لَهُ الْإِخْتِفَالَاتِ الرَّائِعَةَ كُلَّ عَامٍ .
they used to hold wonderful celebrations in its honour each year.

وَقَدْ أُقِيمَتْ عَلَى مَجْرِ النَّيلِ السُّدُودُ الْعَظِيمَةُ ،
Great dams have been built across the Nile,

لِحِفْظِ مِيَاهِ الْفَيَضَانِ وَالِإِنْتِفَاعِ بِهَا طُولَ الْعَامِ .
to preserve the water of the flood and make use of it all the year round.

وَأَهُمْ تِلْكَ السُّدُودِ سَدُّ أَسْوَانَ وَالسَّدُّ الْعَالِيِّ .
The most important of these dams are the Aswan Dam and the High Dam.

هَذَا هُوَ النَّيلُ أَطْوَلُ أَنْهَارِ الدُّنْيَا .
That is the Nile, the world's longest river.

وَوَادِيهِ يَمْتَازُ بِالْخِصْبِ وَالرَّخَاءِ .
Its valley is known for its fertility and abundance.

يَصْبُرُ النَّيلُ فِي الْبَحْرِ الْمُتوسِطِ .

In this sentence the word (المتوسط) follows the word (البحر) and qualifies it.

Note that both the adjective and the qualified noun are definite masculine singular nouns. Note also that both are in the genitive case indicated here by (الكسرة).

فِي وَادِي النَّيلِ نَشَّاتُ حَضَارَةُ عَرِيقَةُ .

In this sentence the noun (حضارة) is qualified by the adjective (عريقة).

Both are indefinite feminine singular nouns in the nominative case indicated here by (الضمة).

يَتَّصِلُ بِالنَّيلِ رَأْفَدَانِ كَبِيرَانِ .

In this sentence the noun (كبيران) is qualified by the adjective (رأفدان). Both are indefinite masculine dual nouns in the nominative case indicated here by (الآلف).

إِعْتَرَفَ الْمِصْرِيُونَ الْأَقْدَمُونَ بِفَضْلِ النَّيلِ .

In this sentence the noun (المصريون) is qualified by the adjective (الأقدمون).

Both are definite masculine plural nouns in the nominative case indicated here by (الواو).

أَقِيمَتْ عَلَى مَجْرَى النَّيلِ السُّلُودُ الْعَظِيمَةُ .

In this sentence the noun (السلود) is qualified by the adjective (العظيمة).

Note that the word السُّلُودُ is the broken plural form of the singular السُّلُودُ.

Note also that the adjective (المُطْبَعَةُ) is a feminine singular.

This indicates that a non-human broken plural is qualified by a feminine singular adjective. Both the qualified noun and the adjective are in the nominative case indicated here by (الْفَصِيْحَةُ) .

In Arabic the adjective always follows the qualified noun and agrees with it in:

- (a) definiteness or indefiniteness,
- (b) gender (masculine or feminine),
- (c) number (singular, dual or plural),
- (d) case (nominative, accusative or genitive).

1. Indicate the adjective and the qualified noun in each of the following sentences showing the aspects of agreement between them :

(ا) كُشِفَتِ الْمَنَابِعُ الْمَجْهُولَةُ لِلنَّيلِ .
 (ب) يَتَصَلُّ بِالنَّيلِ رَافِدٌ صَغِيرٌ .
 (ج) تَسْقُطُ الْأَمْطَارُ الْغَزِيرَةُ عَلَى جِبَالِ الْحَبَشَةِ .
 (د) قُرْبَ الْمَصَبِّ يَتَفَرَّعُ النَّيلُ إِلَى فَرْعَانَيْ كَبِيرَيْنِ .
 (ه) أَقَامَ الْمِصْرِيُّونَ لِلنَّيلِ الْإِخْتِفَالَاتِ الرَّائِعَةِ .

2. Fill in the blank spaces with suitable adjectives chosen from those in brackets:

(واسعة - ماهرون - الصحيح - منسقة - اليابانية - نشطات)
 (ا) تَعْلَمَ مَاجِدٌ وَفَاطِمَةُ النُّطْقَ
 (ب) نَسْتَرِيحُ فِي الْحَدِيقَةِ
 (ج) فِي مَصَانِعِ حُلُوانَ عُمَالٌ ، وَفِيهَا عَامِلَاتٌ
 (د) فِي حُلُوانَ شَوَارِعٌ وَحَدَائِقٌ

3. Fill in the blank spaces with suitable qualified nouns chosen from those in brackets (Revise Lesson 58) :

(أشجار - مقاعد - مشتى - تماثيل - مقعدين)
 (ا) فِي الْحَدِيقَةِ مُرِيحةٌ ، وَ بَدِيعَةٌ ، وَ ظَلِيلَةٌ .
 (ب) جَلَسَ الصَّدِيقَانِ عَلَى مُرِيحيَنِ .
 (ج) حُلُوانُ جَمِيلٌ .

4. Use each of the words in column (a) as a qualified noun followed by a suitable adjective chosen from the words in column (b) :

(ب)	(ا)
مَعْدِنِيَّةٌ	طَالِبَاتٌ
مَاهِرَانِ	أَمْطَارٌ
مُجْتَهَدَاتٌ	فَلَاحُونَ
تَشِيطُونَ	مِيَاهٌ
غَزِيرَةٌ	مُجَلَّدَانِ

الدَّرْسُ الرَّابِعُ وَالْتَّسْعُونَ

Lesson Ninety-Four



السَّينِيما

The Cinema

ذَهَبَ مَاجِدٌ وَعَاصِمٌ إِلَى صَدِيقِهِمَا نَبِيلٍ .

Maged and Assem called on their friend Nabil.

إِنْتَقَبَلَ نَبِيلٌ مَاجِدًا وَعَاصِمًا مُسْرُورًا ،

Nabil welcomed Maged and Assem with pleasure,

وَأَجْلَسَهُمَا فِي حُجْرَةِ الْجُلُوسِ .

and led them to the sitting-room.

ثُمَّ قَالَ لَهُمَا :

Then he said to them,

مَاذَا تُحِبُّانِ أَنْ تَشْرَبَا ؟

"What would you like to drink ?

هَلْ تَشْرَبَانِ قَهْوَةً أَوْ شَايَاً أَوْ عَصِيرَ الْفَوَاكِهِ ؟

Would you like to drink coffee, tea or fruit juice ? "

قَالَ مَاجِدٌ :

Maged said,

نَحْنُ فِي الصَّيْفِ ؛ أَنَا أَفْضُلُ عَصِيرَ الْفَوَاكِهِ .

" We are in summer; I prefer to have some fruit juice. "

قَالَ نَبِيلٌ : وَأَنْتَ يَا عَاصِمٌ مَاذَا تُحِبُّ ؟

Nabil said, " And you Assem, what would you like to have ? "

قَالَ عَاصِمٌ :

Assem said,

أُحِبُّ عَصِيرَ الْفَوَاكِهِ مِثْلَ مَاجِدٍ .

" I like to have some fruit juice like Maged. "

قَدَّمَ نَبِيلٌ عَصِيرَ الْفَوَاكِهِ لِمَاجِدٍ وَعَاصِمٍ .

Nabil gave (some) fruit juice to Maged and Assem.

قَالَ مَاجِدٌ وَهُوَ يَشْرَبُ عَصِيرَ الْفَوَاكِهِ :

Maged said while he was drinking the fruit juice,

تُحِبُّ أَنْ تَسْهَرَ الْلَّيْلَةَ مَعَّا . إِلَى أَيْنَ نَذْهَبُ ؟

" We would like to spend the evening together. Where shall we go ? "

قَالَ نَبِيلٌ :

Nabil said,

نَدْهَبُ اللَّيْلَةَ إِلَى السَّينِمَا أَوِ الْمَسَرَحِ .

"Let's go this evening to the cinema or the theatre."

قَالَ عَاصِمٌ :

Assem said,

لَمْ أَذْخُلِ السَّينِمَا مُنْذُ مُدَّةٍ . هَيَا إِلَى السَّينِمَا .

"I have not been to the cinema for some time; let's go to the cinema."

خَرَجَ الْأَصْدِقَاءِ مِنَ الْبَيْتِ .

The (three) friends went out (of the house).

خَرَجَ عَاصِمٌ فَمَاجِدٌ فَنَبِيلٌ .

Assem went out, then Maged, and then Nabil.

وَعِنْدَ شُبَّاكِ التَّذَاكِرِ تَقَدَّمَ نَبِيلُ ،

At the booking-office Nabil stepped forwards,

وَاشْتَرَى ثَلَاثَ تَذَاكِرَ .

and bought three tickets.

وَدَخَلُوا السَّينِمَا ، فَاسْتَقْبَلَهُمْ عَامِلُ الْمَقَاعِدِ .

They walked into the cinema and the usher welcomed them.

أَجْلَسَ نَبِيلًا ، فَمَاجِدًا ، فَعَاصِمًا بِحَسْبِ أَرْقَامِ تَذَاكِرِهِمْ .

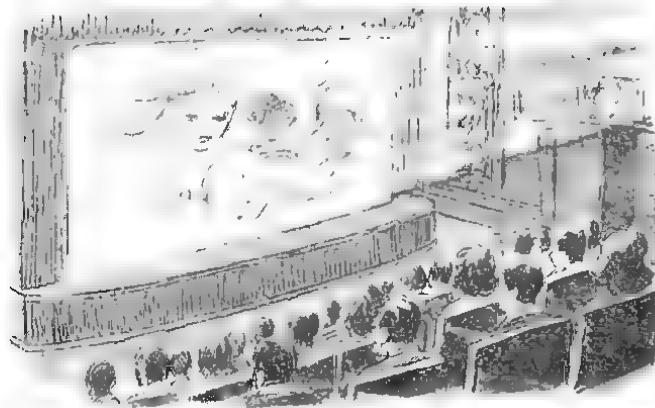
He seated Nabil, then Maged, and then Assem, according to their seat (ticket) numbers.

وَبَعْدَ فَتْرَةٍ أَطْفَلَتِ الْأَنْوَارُ وَبَدَا الْعَرْضُ .

After a while the lights were turned out and the attraction began.

رَأُوا جَرِيدَةَ الْأَخْبَارِ ، ثُمَّ الصُّورَ الْمُتَحَرِّكَةَ ،

They saw the newsreel and then the cartoons,



ثُمَّ إِعْلَانٌ عَنِ الْعَرْضِ الْقَادِمِ .

then a trailer of the forthcoming attraction.

ثُمَّ أُضِيَّعَتِ الْأَنْوَارُ .

Then the lights were turned on.

وَبَعْدَ فَتْرَةِ الرَّاحَةِ عُرْضٌ فِيلْمٌ مُضْحِكٌ .

After the intermission a comic film was shown.

أَخَذَ مَاجِدٌ يَنْظُرُ وَيَضْحَكُ .

Maged watched and laughed.

وَأَخَذَ عَاصِمٌ يَنْظُرُ وَيَضْحَكُ .

Assem watched and laughed.

وَأَخَذَ نَبِيلٌ يَنْظُرُ وَيَضْحَكُ .

Nabil watched and laughed.

وَانْتَهَى الْعَرْضُ ، فَخَرَجَ الْأَصْدِقَاءُ مَسْرُورِينَ .

The attraction came to an end and the (three) friends went out happily.

1. ذهب ماجد وعاصم إلى صديقهما نبيل.

In this sentence the two nouns (ماجد) and (عاصم) carried out the action expressed by the verb (ذهب). The coordinating conjunction (أو) indicates that the action was carried out jointly by (ماجد) and (عاصم). The noun that precedes the coordinating conjunction (و) is called the 'coordinated to' (المقطوف عليه), and the noun that follows the conjunction is called the 'coordinated' (المقطوف).

Note that the coordinated to here (ماجد) is in the nominative case because it is the subject. The coordinated (عاصم) is also in the nominative case; the coordinated to and the coordinated agree in case.

2. استقبل نبيل ماجداً وعاصماً.

In this sentence (أو) is the coordinating conjunction, (ماجد) is the coordinated to, and (عاصماً) is the coordinated.

Note that the coordinated to is in the accusative case because it is the object. The coordinated is also in the accusative case; the coordinated to and the coordinated agree in case.

3. قدم نبيل عصير الفواكه لـماجد وعاصم.

In this sentence (أو) is the coordinating conjunction, (ماجد) is the coordinated to, and (عصير الفواكه) is the coordinated.

Note that the coordinated to is in the genitive case because it is preceded by

the preposition (اللَّامُ). The coordinated is also in the genitive case; the coordinated to and the coordinated agree in case.

4. أَخَذَ مَاجِدٌ يَنْظُرُ وَيَضْحَكُ.

(أَلْوَأُ) is the coordinating conjunction, the verb (يَنْظُرُ) is the coordinated to and the verb (يَضْحَكُ) is the coordinated. The two verbs agree in mood; both are in the indicative mood.

5. خَرَجَ عَاصِمٌ ، فَمَاجِدٌ.

In this sentence the coordinating conjunction is (الْفَاءُ), the coordinated to is (عَاصِمٌ) and the coordinated is (مَاجِدٌ). The coordinated to and the coordinated agree in case; both are in the nominative case.

Note that, like (أَلْوَأُ), the coordinating conjunction (الْفَاءُ), indicates a joint action: (عَاصِمٌ) and (مَاجِدٌ) took part in the action of going out.

However, (الْفَاءُ) adds a new meaning, for it indicates direct sequence (الْتَّرْتِيبُ مَعَ التَّعْقِيبِ) i. e. (مَاجِدٌ) went out first and then (عَاصِمٌ) went out immediately after him.

6. رَأَوْا جَرِيدَةَ الْأَخْبَارِ ، ثُمَّ الصُّورَ الْمُتَحَرَّكَةَ.

In this sentence (ثُمَّ) is the coordinating conjunction, (جَرِيدَةَ الْأَخْبَارِ) is the coordinated to, and (الصُّورَ) is the coordinated. The coordinated to and the coordinated agree in case; both are in the accusative case indicated here by (الْفَتْحَةُ).

Note that (ثُمَّ), like (أَلْوَأُ), (الْفَاءُ), indicates coordination. Like (الْفَاءُ), it also indicates sequence, but the sequence here is not immediate as in the case of (الْفَاءُ); the newsreel was watched and then (i. e. after

some time) the cartoons were shown. Thus (ثُمَّ) indicates retarded sequence (الْتَّرْتِيبُ مَعَ التَّرَاجِحِ).

7. هل تشربان قهوة أو شاي؟

In this sentence (أَوْ) is the coordinating conjunction, (قهوة) is the coordinated to, and (شَاءِيَاً) is the coordinated. The coordinated to and the coordinated agree in case; both are in the accusative case indicated here by (الْفَتْحَةُ). Note that (أَوْ) indicates choice.

8. (a) The following are some of the coordinating conjunctions in Arabic :

(indicates simple coordination) الْوَوْ : (مَطْلُقُ الْجَمْعِ

(indicates coordination + immediate sequence) الْفَاءُ

(indicates coordination + retarded sequence) ثُمَّ

(indicates choice) أَوْ

(b) A noun may be coordinated to another noun; a verb may also be coordinated to another verb.

The noun or verb preceding the conjunction is called the coordinated to ; the one that follows it is called the coordinated.

(c) The coordinated always agrees with the coordinated to in case or mood.

EXERCISES

تمرينات

1. Indicate the coordinated, the coordinated to, and the coordinating conjunction in the following sentences :

أ - نَدَهَبُ الْلَّيْلَةَ إِلَى السَّيْنِمَا أَوِ الْمَسْرَحِ .
 ب - أَجْلَسَ عَامِلُ الْمَقْعَدِ نَبِيلًا ، فَمَاجِدًا ، فَعَاصِمًا .
 ج - أَطْفَلَتِ الْأَنْوَارُ وَبَدَا الْعَرْضُ .
 د - رَأَوْا الصُّورَ الْمُتَحَرِّكَةَ ، ثُمَّ إَعْلَانًا عَنِ الْعَرْضِ الْقَادِمِ .

2. Fill in the blank spaces with suitable coordinating conjunctions :

أ - ذَهَبَ مَاجِدٌ عَاصِمٌ إِلَى صَدِيقِهِمَا نَبِيلٍ .
 ب - كُلُّ تُفَاحًا مَوْزًا .
 ج - شَرِبَ مَاجِدٌ عَاصِمٌ عَصِيرَ الْفَوَاكِهِ .
 د - دَخَلُوا السَّيْنِمَا اسْتَقْبَلُهُمْ عَامِلُ الْمَقَاعِدِ .
 ه - دَخَلُوا السَّيْنِمَا خَرَجُوا مِنْهَا .

3. Fill in each of the blank spaces with a suitable coordinated noun and mark its case ending :

أ - أَضَعُ فِي الْحَقِيقَةِ الْكُتُبَ وَ
 ب - يَشْرَبُ النَّاسُ فِي الصَّيْفِ عَصِيرَ الْبُرْتُقَالِ أَوْ
 ج - شَاهَدْتُ بُرْجَ الْقَاهِرَةِ ثُمَّ
 د - سَلَّمْتُ عَلَى عَمِّي فَ

4. Fill in each of the blank spaces with a suitable coordinated to and mark its case ending.

- ١ - اسْتَعْمَلْتُ فِي الْأَكْلِ . . . وَالشَّوْكَةَ .
- ب - تَرْكَبُ . . . أَوِ السَّيَارَةَ .
- ج - . . . وَالْأَمْ يُحِبُّانِ أَبْنَاءَهُمَا .
- د - . . . وَالْقَدْوُمُ مِنْ أَدَوَاتِ النَّجَارِ .

الدُّرُسُ الْخَامِسُ وَالْتَّسْعُونَ

Lesson Ninety-Five



الْقُرْآنُ الْكَرِيمُ

The Holy Koran

يَقْرَأُ الْمُسْلِمُونَ كَلَامَ اللَّهِ : الْقُرْآنَ الْكَرِيمَ .

Moslems recite the word of God : the Holy Koran.

أُنْزِلَ الْقُرْآنُ عَلَىٰ خَاتَمِ النَّبِيِّنَ : مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) .

The Koran was revealed to the last of the prophets : Muhammad (May God bless and greet him).

فِي الْقُرْآنِ الْكَرِيمِ مِائَةٌ وَأَرْبَعَ عَشَرَةَ سُورَةً .

In the Holy Koran there are one hundred and fourteen suras.

أُنْزِلَتْ بَعْضُ السُّورِ عَلَى النَّبِيِّ فِي الْبُلْدَةِ الَّتِي نَشَأَ فِيهَا : مَكَّةَ .

A number of suras were revealed to the Prophet in the town where he grew up Mecca .

وَأُنْزِلَتْ عَلَيْهِ بَقِيَّةُ السُّورَ فِي الْبَلْدَةِ الَّتِي هَاجَرَ إِلَيْهَا : الْمَدِينَةِ .

The rest of the suras were revealed to him in the town to which he emigrated : Medina .

وَفِي مَكَّةَ بَيْتُ اللَّهِ : الْكَعْبَةُ .

In Mecca there is the House of God : the Ka'bah.

وَفِي الْمَدِينَةِ مَسْجِدُ النَّبِيِّ حَيْثُ دُفِنَ .

In Medina there is the Prophet's Mosque where he was buried.

السُّورَةُ الْأُولَى فِي الْقُرْآنِ سُورَةُ الْفَاتِحَةِ .

The first sura in the Koran is the Preface.

تُقْرَأُ السُّورَةُ الْأُولَى : سُورَةُ الْفَاتِحَةِ فِي كُلِّ صَلَاةٍ .

The first sura : the Preface is recited in every prayer.

يَدْعُو الْمُسْلِمُونَ اللَّهَ فِي كُلِّ صَلَاةٍ قَائِلِينَ :

Moslems implore God in every prayer saying :

« اهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ». .

“ Guide us in the right path, the path of those Thou art gracious to; not of those Thou art wroth with; nor of those who err.”

نَجِدُ هَذَا الدُّعَاءَ فِي آخِرِ سُورَةِ الْفَاتِحَةِ .

We find this prayer at the end of the Preface.

قَالَ سَالِمٌ لِابْنِهِ نَبِيلٍ وَابْنَتِهِ نِهَادَ :

Salim said to his son Nabil and his daughter Nihad,

أَكْثَرُهُمْ مِنْ قِرَاءَةِ الْقُرْآنِ ، فَهُوَ كَلَامٌ عَرَبِيٌّ مُبِينٌ ، يُقَوِّمُ اللِّسَانَ
وَيَهْدِي كُمَا فِي أُمُورِ دِينِكُمَا : الْإِسْلَامُ الْحَنِيفُ .

“ You should frequently recite the Koran, for it is clear Arabic speech, which straightens the tongue and guides you in matters of your religion : the orthodox Islam. ”

١. يَقْرَأُ الْمُسْلِمُونَ كَلَامَ اللَّهِ : الْقُرْآنَ الْكَرِيمَ .

In this sentence the noun (كَلَامَ اللَّهِ) is identical with (الْقُرْآنَ) in meaning and can replace it. Thus we can also say :

يَقْرَأُ الْمُسْلِمُونَ الْقُرْآنَ الْكَرِيمَ

(كَلَامَ اللَّهِ) and (الْبَدْلُ) is the substitute for (الْقُرْآنَ) .

Note that (كَلَامَ) is in the accusative case because it is a direct object; the accusative case is here indicated by (الْفَتْحَةُ) . The substitute (الْقُرْآنَ) is also in the accusative case indicated here by (الْفَتْحَةُ) .

٢. فِي مَكَّةَ بَيْتُ اللَّهِ : الْكَعْبَةُ .

We can also say : فِي مَكَّةَ الْكَعْبَةُ

(بَيْتُ اللَّهِ) is the substitute and (الْكَعْبَةُ) is the substituted for .

Note that (بَيْتُ) is in the nominative case because it is a retarded subject; the nominative case is here indicated by (الْفَصِّمَةُ) . The substitute (الْكَعْبَةُ) is also in the nominative case indicated here by (الْفَصِّمَةُ) .

٣. أَنْزَلَ الْقُرْآنَ عَلَى خَاتَمِ النَّبِيِّينَ : مُحَمَّدٌ .

We can also say: أَنْزَلَ الْقُرْآنَ عَلَى مُحَمَّدٍ

(مُحَمَّدٌ) is the substitute and (خَاتَمُ النَّبِيِّينَ) is the substituted for.

Note that (خَاتَمٌ) is in the genitive case because it is preceded by the preposition (عَلَى) ; the genitive case is here indicated by (الْكَسْرَةُ). The substitute (مُحَمَّدٌ) is also in the genitive case indicated here by (الْكَسْرَةُ).

4. The substitute and the substituted for agree in case.

1. Fill in the blank spaces with suitable substitutes and underline the substituted for :

ا - قَالَ سَالِمٌ لِابْنِهِ
 ب - إِهْدِنَا الصُّرَاطَ الْمُسْتَقِيمَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ .
 ج - أَنْزَلْتُ بَعْضَ السُّورِ عَلَى النَّبِيِّ فِي الْبَلْدَةِ الَّتِي نَشَأَ فِيهَا
 د - الْقُرْآنُ يَهْدِي كُمَا فِي أُمُورِ دِينِكُمَا الْحَسِيفِ .

2. Fill in each of the following blank spaces with a suitable substituted for and underline the substitute in each sentence :

ا - قَالَ سَالِمٌ لِ نِهَادَ .
 ب - تُقْرَأُ الْأُولَى سُورَةُ الْفَاتِحَةِ فِي كُلِّ صَلَاةٍ .
 ج - أَنْزَلْتُ بَعْضَ السُّورِ عَلَى النَّبِيِّ فِي الَّتِي هَاجَرَ إِلَيْهَا: الْمَدِينَةِ .
 د - أَكْثِرًا مِنْ قِرَاءَةٍ كَلَامُ اللَّهِ .

3. Underline the substitute and the substituted for indicating their agreement in case :

ا - تُحِبُّ نِهَادُ أُمَّهَا هِنْدًا .
 ب - سَافَرَ تَبِيلُ إِلَى عَمَّهِ مَحْمُودِ .
 ج - يَزُورُ سَالِمٌ جَارَهُ رَاشِدًا .
 د - جَاءَ فَضْلُ الْأَمْطَارِ الشَّتَاءَ .

4. Fill in each of the following blank spaces with a suitable substitute chosen from those in brackets :

(سَلَةٌ - الصَّيفُ - الرَّبِيعُ - الإِسْكَنْدَرِيَّةُ)

- ١ - أَحِبُّ فَصْلَ الْأَزْهَارِ
- ب - قَضَيْتُ الصَّيفَ فِي أَجْمَلِ مَصِيفٍ
- ج - رَمَيْتُ الْوَرَقَةَ فِي السَّلَةِ الْمُهْمَلَاتِ .
- د - لَا أَحِبُّ فَصْلَ الْحَرُّ الشَّدِيدِ

الدَّرْسُ السَّادُسُ وَالْتَّسْعُونَ

Lesson Ninety - Six



فِي السُّوقِ

At the Market

تُقَامُ الْأَسْوَاقُ فِي الْقُرَىِ .

Markets are held in villages .

وَكُلُّ قَرْيَةٍ يَوْمٌ فِي الْأَسْبُوعِ تُقَامُ فِيهِ السُّوقُ .

Each village has a day in the week when the market is held .

تُقَامُ السُّوقُ فِي مَكَانٍ فَسِيجٍ مِنَ الْقُرْيَةِ .

The market is held in a big place in the village .

وَفِي السُّوقِ أَقْسَامٌ مُخْتَلِفَةٌ :

The market has several sections :

قِسْمٌ لِلْمَاشِيَةِ ، وَقِسْمٌ لِلْحَبْبِ ، وَقِسْمٌ لِلْخَضْرِ ،

a section for cattle, a section for cereals, a section for vegetables,

وَقِسْمٌ لِلْمَنْسُوجَاتِ ، وَقِسْمٌ لِأَدَوَاتِ الْبَيْتِ ،

a section for textiles, a section for house utensils,

وَقِسْمٌ لِأَدَوَاتِ الزَّرَاعَةِ ، وَقِسْمٌ لِلْعَبِ الْأَطْفَالِ .

a section for agricultural equipment, and a section for children's toys.

خَرَجَتْ فَلَاحَةٌ إِلَى السُّوقِ وَمَعَهَا زَوْجُهَا .

A woman farmer went out to the market: her husband was with her.

وَوَضَعَ الزَّوْجُ عَلَى حِمَارِهِ إِرْدَبًا مِنَ الْقَمْحِ .

The husband put an 'irdabb' of wheat on his donkey.

وَحَمَلَتِ الزَّوْجَةُ عَلَى رَأْسِهَا كَيْلَتَيْنِ دُرَّةً ، وَقَدَحًا أُرْزًا ؛

The wife carried two 'keilas' of maize and a 'kadah' of rice on her head,

وَأَمْسَكَتْ فِي يَدِهَا زَوْجًا مِنَ الدَّجَاجِ .

and held in her hand a pair of hens.

وَفِي السُّوقِ بَاعَ الزَّوْجُ مَا مَعَهُ ،

At the market the husband sold what he had,

وَبَاعَتِ الزَّوْجَةُ مَا مَعَهَا .

and the wife sold what she had.

قَالَ الزَّوْجُ لِزَوْجِهِ :

The husband said to his wife,

مَا الَّذِي نَحْتَاجُ إِلَيْهِ مِنَ السُّوقِ ؟

"What do we need to buy at the market?"

قَالَتِ الزَّوْجَةُ :

The wife said,

يَلْزَمُ لِإِبْرَاهِيمَ خَمْسَةُ أَمْتَارٍ نَّسِيجاً .

" Ibrahim needs five metres of cloth.

وَيَلْزَمُ لِفَاطِمَةَ أَرْبَعَةُ أَمْتَارٍ حَرِيرًا .

Fatimah needs four metres of silk.

وَنَحْتَاجُ فِي الْبَيْتِ إِلَى رِطْلٍ فُلْفَلًا ،

We need for our household a pound of pepper.

وَقَدْحٌ مِنْحًا ، وَكِيلُو بَطَاطِسًا .

a 'kadah' of salt and a kilo of potatoes.

إِشْتَرَى الْزَوْجُ مَا يَحْتَاجُ إِلَيْهِ الْأَوْلَادُ وَالْبَيْتُ ،

The husband bought what the children and the house needed.

ثُمَّ اشْتَرَى لَهُ فَاسًا وَمِنْجَلًا ،

Then he bought himself a hoe and a sickle.

وَأَشْتَرَى لِابْنِهِ الصَّغِيرِ صَفَارَةً ،

He bought his little son a whistle.

وَعَادَ إِلَى بَيْتِهِ مَعَ زَوْجَتِهِ رَاضِيًّا .

He went back home with his wife satisfied.

بَاعَ مَا اسْتَغْنَى عَنْهُ ، وَأَشْتَرَى مَا يَحْتَاجُ إِلَيْهِ .

He sold what he could do without, and bought what he needs.

1. وَضَعَ الزَّوْجُ عَلَى حِمَارِهِ إِرْدَبًا قَمْحًا.

The noun (إِرْدَبًا) is a measure of capacity. The noun (قَمْحًا) specifies it indicating that the thing measured is wheat and not anything else.

So (إِرْدَبًا) is called the specifying noun (الْتَّمَيِّزُ) and (قَمْحًا) the specified noun (الْمُمَيَّزُ).

Note that the specifying noun is in the accusative case indicated by (الْفَتْحَةُ).

2. يَلْزَمُ لِإِبْرَاهِيمَ خَمْسَةُ أَمْتَارٍ نَسِيجًا.

The noun (أَمْتَارٍ) is the plural form of the noun (مِترٌ) which is a measure of length. The noun (نَسِيجًا) specifies it. Note that the specifying noun is in the accusative case indicated by (الْفَتْحَةُ).

3. نَحْتَاجُ فِي الْبَيْتِ إِلَى رِطْلٍ فَلْفَلًا.

The noun (رِطْلٍ) is a measure of weight specified by the word (فَلْفَلًا).

Note that the specifying noun is in the accusative case indicated by (الْفَتْحَةُ).

4.

Nouns of capacity, length (space) or weight may be specified by a following noun. This noun is always in the accusative case.

In the following lesson you will learn another kind of specification: the specification of number.

EXERCISES

نحوينات

1. Indicate the specifying and specified nouns in each of the following sentences :

(ا) حَمَلَتِ الْزَوْجَةُ عَلَى رَأْسِهَا كِيلَتَيْنِ دُرَّةً ، وَقَدَحًا أَرْزًا.

(ب) يَلْزَمُ لِفَاطِمَةَ أَرْبَعَةَ أَمْتَارٍ حَرِيرًا.

(ج) نَحْتَاجُ فِي الْبَيْتِ إِلَى قَدْحٍ مِلْحًا ، وَكِيلُو بَطَاطِسًا.

2. Fill in each of the following blank spaces with a suitable specifying noun chosen from those in brackets :

(دُرَّةً - صُوفًا - عِنْبًا - لَحْمًا)

(ا) يَزِنُ الْجَزَارُ كِيلُو

(ب) الْفَاكِهَى يَزِنُ كِيلُو

(ج) اشْتَرَيْتُ مِنَ الدُكَانِ كِيلَةً

(د) اشْتَرَيْتُ ثَلَاثَةَ أَمْتَارٍ

3. Fill in each of the following blank spaces with a suitable specified noun :

(ا) وَزَنَ الْفَاكِهَى تُفَاحًا.

(ب) اشْتَرَى أَبِى مِنَ السُوقِ دُرَّةً.

(ج) أَكَلْتُ الْيَوْمَ نِصْفَ مَوْزًا.

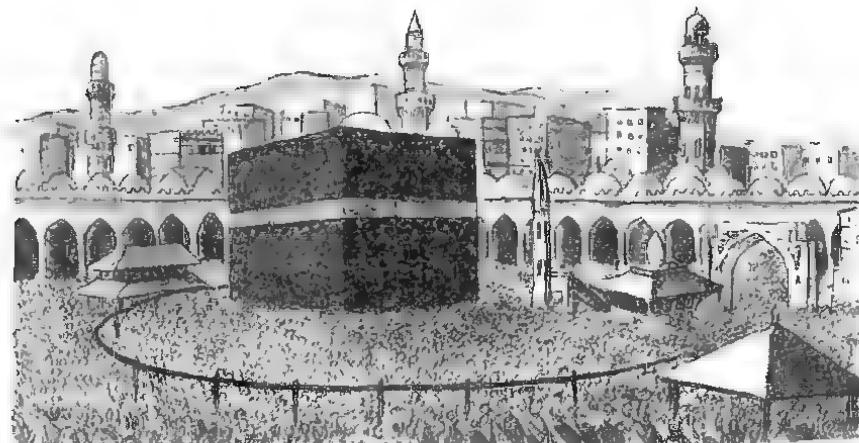
(ج) يَحْتَاجُ أَخِي وَأَخْتِي إِلَى سَبْعَةِ تَسِيجًا .

4. Use the specifying and specified nouns in brackets in complete sentences:

(كِيلَةُ ذُرَّةٍ) - (نِصْفُ كِيلُو طَماطِيماً) - (كِيلُو خَوْنَخَا)

الدُّرْسُ السَّابُعُ وَالْتَّسْعُونَ

Lesson Ninety - Seven



مِنْ سِيرَةِ النَّبِيِّ

From the Biography of the Prophet

وُلِدَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَكَّةَ بِالْحِجَازِ عَامَ خَمْسِيَّةٍ
وَسَبْعِينَ بَعْدَ الْمِيلَادِ (٥٧٠ م) .

Muhammed (may God bless and greet him) was born in Mecca in the Hejaz
in the year five hundred and seventy A. D. (570 A. D.)

وَكَانَ أَبُوهُ مِنْ بَنِي هَاشِمٍ مِنْ قَبِيلَةِ قُرَيْشٍ .

His parents belonged to the clan of Bani Hashem of the tribe of Quraish.

مَاتَ أَبُوهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ ، وَهُوَ فِي بَطْنِ أُمِّهِ آمِنَةَ
بِنْتِ وَهْبٍ .

His father, Abdullah the son of Abdul-Muttalib, died while he (the prophet)
was in the womb of his mother Aminah, the daughter of Wahb.

وَلَمَّا بَلَغَ سِتْ سَنَوَاتٍ مَاتَتْ أُمُّهُ ، فَكَفَلَهُ جَدُّهُ عَبْدُ الْمَطَّلِبِ
ابْنُ هَاشِمٍ .

When he was six years old, his mother died, and his grandfather Abdul-Muttalib, the son of Hashem, took charge of him.

وَلَمَّا بَلَغَ ثَعَانِي سِنِينَ مَاتَ جَدُّهُ ، فَكَفَلَهُ عَمُّهُ أَبُو طَالِبٍ .

When he was eight years old, his grandfather died, and his uncle, Abu-Talib, took charge of him.

إِشْتَغَلَ النَّبِيُّ فِي شَبَابِهِ بِالرَّغْوِيِّ وَالْتَّجَارَةِ .

In his youth, the prophet worked as shepherd and merchant.

وَلَمَّا بَلَغَ خَمْسًا وَعِشْرِينَ سَنَةً تَزَوَّجَ السَّيِّدَةَ خَدِيجَةَ بِنْتَ خُوَلَيْدٍ .

When he was twenty-five years old, he married Khadijah, the daughter of Khuwailid.

كَانَ النَّبِيُّ يَتَبَعَّدُ فِي غَارِ حِرَاءَ خَارِجَ مَكَّةَ ، مِنْ كُلِّ سَنَةٍ شَهْرًا
وَاحِدًا .

The Prophet used to worship (God) in the cave of Hira' outside of Mecca for one month each year.

نَزَّلَ الْوَحْيُ عَلَى النَّبِيِّ فِي حِرَاءَ ، وَعُمُرُهُ أَرْبَعُونَ عَامًا .

The Prophet was revealed to in Hira' when he was forty years old.

كَانَ ذَلِكَ فِي لَيْلَةِ الْقَدْرِ مِنْ شَهْرِ رَمَضَانَ .

That was on the Night of Judgement in the month of Ramadan.

قَالَ اللَّهُ تَعَالَى (سُورَةُ الْقَدْرِ ١ - ٣) :

God (may He be exalted) says (Surah of Judgement, verses 1 - 3) :

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ . وَمَا أَذْرَكَ مَا لَيْلَةُ الْقَدْرِ . لَيْلَةُ
الْقَدْرِ خَيْرٌ مِّنْ أَلْفٍ شَهْرٍ . »

“ Verily, we sent it down on the Night of Judgement. And what shall make thee know what the Night of Judgement is ? The Night of Judgement is better than a thousand months. ”

دُعَا النَّبِيُّ قُرَيْشًا إِلَى الْإِسْلَامِ أَكْثَرَ مِنْ عَشْرِ سَنَوَاتٍ .

The Prophet called Quraish to Islam for more than ten years.

وَلَمَّا اشْتَدَّ أَذْيَ الْكُفَّارِ ، هَاجَرَ هُوَ وَأَصْحَابُهُ إِلَى الْمَدِينَةِ عَامَ
سِتُّمَائَةٍ وَاثْنَيْنِ وَعِشْرِينَ بَعْدَ الْمِيلَادِ (٦٢٢ م) .

When the unbelievers' harm increased he and his companions emigrated to Medina in the year six hundred and twenty - two A. D. (622 A. D.)

كَانَتِ الْهِجْرَةُ بِدَائِيَّةُ انتِشَارِ الْإِسْلَامِ فِي شِبْهِ الْجَزِيرَةِ الْعَرَبِيَّةِ ثُمُّ
فِي الْعَالَمِ كُلِّهِ .

The Hijra (Emigration) marked the beginning of the spread of Islam in the Arabian peninsula and then all over the world.

1. بلغ سنتين . بلغ ثمانين . دعماً أكثر من عشرين .

In each of these sentences the counted (المحدود) or the specification of number (تمييز العدد) is a plural in the genitive case. This case is indicated by (الكسرة) in the first and third sentences because the noun (سنوات) in each is a sound feminine plural, and by (الباء) in the second sentence because the noun (سنین) is treated as a sound masculine plural.

Rule : Numerals from three to ten (3 - 10) require a specification of number in the plural form and the genitive case.

2. When the specification of number is the numeral one hundred (المائة) it does not follow the above-mentioned rule; (المائة) must occur in the singular form as in the following sentences:

ا - ولد النبي عام خمس مائة وسبعين .
ب - هاجر النبي عام ستمائة واثنين وعشرين .

The specification of number after (خمس) in the first sentence and (ست) in the second is (مائة) which is singular and in the genitive case indicated by (الكسرة) . It is wrong to use the plural (مئات) in such cases; one should not say : خمس مئات ، ست مئات .

3. (ا) بلغ خمساً وعشرين سنة .
(ب) عمره أربعون عاماً .

The specification of number in each of these two sentences is a singular in the accusative case indicated by (الْفَتْحَةُ) : (سَنَةً) in the first sentence and (عَامًّا) in the second.

Rule :

Numerals from eleven to ninety - nine (11 - 99) require a specification of number in the singular form and in the accusative case indicated by (الْفَتْحَةُ) .

4. a - فِي الدُّكَانِ مائَةُ صُنْدُوقٍ .
 b - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفٍ شَهْرٍ .

The numerals one hundred (100) and one thousand (1000) require a singular specification of number in the genitive case indicated by (الْكَسْرَةُ) . Examples are (صُنْدُوقٍ) in the first sentence and (شَهْرٍ) in the second.

EXERCISES

تمرينات

1. Indicate the specification of number and its kind in each of the following sentences :

(ا) فِي الْكِتَابِ ثَلَاثَةِ صَفْحَةٍ .
 (ب) وَفِي كُلِّ صَفْحَةٍ سِتَّةُ وَعِشْرُونَ سَطْرًا .
 (ج) وَفِي كُلِّ سَطْرٍ عَشْرُ كَلْمَاتٍ .
 (د) فِي الْحَظِيرَةِ سِتُّ دَجَاجَاتٍ .
 (ه) وَضَعَتْ كُلُّ دَجَاجَةٍ ثَلَاثَ بَيْضَاتٍ .
 (و) فِي الْحَظِيرَةِ ثَمَانِيَّةُ عَشْرَةَ بَيْضَةً .

2. Fill in each of the blank spaces with a suitable specification of number :

(ا) فِي الْأَسْبُوعِ سَبْعَةُ
 (ب) فِي الشَّهْرِ ثَلَاثُونَ
 (ج) فِي السَّنَةِ اثْنَا عَشَرَ
 (د) فِي السَّنَةِ ثَلَاثَةِ وَخَمْسَةِ وَسِتُّونَ
 (ه) فِي الْيَوْمِ أَرْبَعُ وَعِشْرُونَ
 (م) فِي السَّاعَةِ سِتُّونَ

3. Write the following numerals in words :

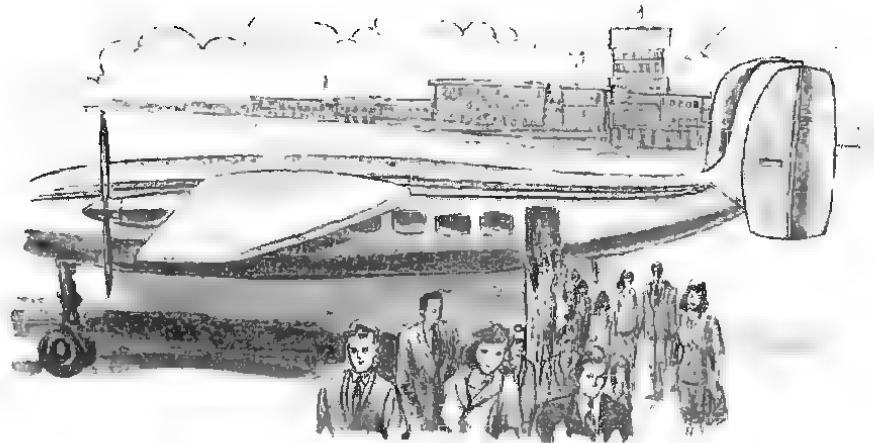
٢٠٠٠ - ١٠٠٠ - ٩٠٠ - ٨٠٠ - ٧٠٠ - ٤٠٠ - ٣٠٠ - ٢٠٠ - ١٠٠

4. Answer the following questions :

- (ا) كم كتاباً في مكتبتك؟
- (ب) كم ساعةً تنام في اليوم؟
- (ج) كم متراً ارتفاع برج القاهرة؟
- (د) كم رقمًا في ساعتك؟

الدُّرُسُ الثَّامِنُ وَالتَّسْعُونَ

Lesson Ninety - Eight



فِي الْمَطَارِ

At the Airport

قَرُبَ وُصُولُ الطَّائِرَةِ الْقَادِمَةِ مِنَ الْهِنْدِ .

The aeroplane coming from India was expected to arrive shortly.

وَقَفَ الْأَقْارِبُ وَالْأَصْدِيقُ يَنْتَظِرُونَ الرُّكَابَ .

Relatives and friends stood waiting for the passengers.

كَانَتِ الْمَعَرَّاتُ فِي الْمَطَارِ مَحْجُوزَةً إِلَّا مَمَّا وَاحِدًا .

The airport runways were closed except one.

أُغْطِيَتِ الإِشَارَةُ إِلَى الطَّائِرَةِ لِتَهْبِطَ فِي الْمَمَّ .

Signal was given to the aeroplane to land in the runway.

اقْتَرَبَتِ الطَّائِرَةُ مِنَ الْمَطَارِ وَهَبَطَتِ فِي الْمَمَّ .

The aeroplane approached the airport and landed in the runway.

وَقَفَتِ الطَّائِرَةُ فِي الْمَكَانِ الْمُخَصَّصِ لَهَا .

The aeroplane stopped at the place kept for it.

سَارَعَتْ سَيَارَتَانِ إِلَى الطَّائِرَةِ لِحَمْلِ الرُّكَابِ وَالْحَقَابِ .

Two cars hurried to the aeroplane to carry the passengers and the luggage.

وَأَتَى الْعَمَالُ يُسْلِمُ الرُّكَابَ إِلَى بَابِ الطَّائِرَةِ .

Workers brought the passenger steps up to the door of the aeroplane.

نَزَلَ رُكَابُ الطَّائِرَةِ إِلَّا الطَّيَّارُ وَمَسَاعِدَيْهِ .

All those on board the aeroplane got off except the pilot and his two assistants.

وَحَمَلَتْ سَيَارَةُ الرُّكَابِ إِلَى مَيْتَي الْمَطَارِ .

A car carried the passengers to the airport building.

وَهُنَاكَ قَابِلُهُمْ مُوَظِّفُو الْجَوَازَاتِ وَالْجَمَارِكِ .

There they were met by the passport and customs officials.

فُحِصَّتِ الْجَوَازَاتُ ، وَفُتُّشَتِ الْحَقَابُ .

The passports were examined and the luggage was checked.

سُمِحَ لِرُكَابِ بِالْخُرُوجِ مِنَ الْمَطَارِ إِلَّا كَبِيْنَ لَمْ يَسْتَوْفِيْنَا جَمِيعَ الْإِجْرَاءَتِ .

The passengers were permitted to leave the airport except two passengers who had not met all regulations.

وَعِنْدَ بَابِ الْخُرُوجِ اسْتُقْبِلَ الرُّكَابُ بِالْتَّحِيَّةِ .

At the exit gate the passengers were welcomed.

خَرَجَ الْمُسْتَقْبِلُونَ إِلَّا الْمُنْتَظَرِيْنَ لِرَأْيِ كَبِيْنِ الْمُتَخَلَّقِيْنَ .

People who had come to welcome the passengers left except those waiting for the two delayed passengers.

وَبَعْدَ فَتْرَةٍ خَرَجَ هَذَانِ الرَاكِبَانِ فَاسْتَقْبَلَهُمَا أَصْدِقَاؤُهُمَا بِالتَّحْيَةِ .

After some time, these two passengers went out and they were greeted by their friends.

رَكِبَ الرُّكَابُ وَأَصْدِقَاؤُهُمُ السَّيَارَاتِ إِلَى مَنَازِلِهِمْ أَوْ إِلَى الْفُنَادِقِ .

Passengers and friends took cars to their homes or to hotels.

إِنَّ مَطَارَ الْقَاهِرَةِ الدُّولِيَّ مِنْ أَعْظَمِ مَطَارَاتِ الْعَالَمِ .

Cairo International Airport is one of the greatest airports in the world.

1. نَزَلَ رُكَابُ الطَّائِرَةِ إِلَّا الطَّيَّارَ .

(إِلَّا) is an exceptive particle. The excepted noun is (الطَّيَّارَ) and the noun excepted from is (رُكَابُ). The sentence is affirmative. The excepted noun is in the accusative case indicated by (الْفَتْحَةُ) .

2. سَمِحَ لِرُكَابِ بِالْخُرُوجِ إِلَّا رَاكِبَيْنِ .

The excepted noun is (رَاكِبَيْنِ) and the noun excepted from is (رُكَابِ). The sentence is affirmative. The excepted noun, which is a dual, is in the accusative case indicated by (الْبَيْنَ) .

3. خَرَجَ الْمُسْتَقْبِلُونَ إِلَّا الْمُنْتَظَرِينَ لِرَاكِبَيْنِ الْمُتَخَلِّفَيْنِ .

The excepted noun is (الْمُنْتَظَرِينَ) and the noun excepted from is (الْمُسْتَقْبِلُونَ). The sentence is affirmative. The excepted noun, which is a sound masculine plural, is in the accusative case indicated by (الْبَيْنَ) .

4. قَلَمَ الْبُسْتَانِيُّ الْأَشْجَارَ إِلَّا شَجَرَاتِ الْمِشْمِشِ .

(The gardener pruned the trees except the apricot trees.) The excepted noun is (شَجَرَاتِ) and the noun excepted from is (الْأَشْجَارَ). The sentence is affirmative. The excepted noun, which is a sound feminine plural, is in the accusative case indicated by (الْكَثِيرَةُ) .

5. In negative sentences, the excepted noun is treated in certain other ways which will be discussed in Book Three.

EXERCISES

1. Indicate the excepted, the excepted from and the exceptive particle in the following sentences:

(ا) رَكِبَ الْمُسَافِرُونَ الْقِطَارَ إِلَّا مُسَافِرًا .

(ب) حَضَرَ التَّلَامِيدُ إِلَّا تِلْمِيذَيْنِ .

(ج) وَزَعَ سَاعِي الْبَرِيدِ الرَّسَائِلَ إِلَّا رِسَالَةً .

(د) قَطَفْتُ أَزْهَارَ الشَّجَرَةِ إِلَّا زَهْرَةً .

2. Fill in each of the blank spaces with a suitable excepted noun chosen from those in brackets and mark its case ending:

(شمعة - صديق - قصة - كتاب)

(ا) قَرَأْتُ الْقِصَصَ الَّتِي اشْتَرَاهَا أَبِي إِلَّا

(ب) جَلَدْتُ كُتُبَ مَكْتَبَتِي إِلَّا

(ج) حَضَرَ الْأَصْدِيقَ عِيدَ مِيلَادِي إِلَّا

(د) اِنْطَفَأْتِ الشَّمَعَاتِ إِلَّا

3. Fill in each of the blank spaces with a suitable excepted - from noun chosen from those in brackets :

(مَصَابِيحُ - الْأَكْوَابَ - الْفَلَاحُونَ - التَّلَامِيدُ - أَزْهَارُ)

(ا) زَرَعَ حَقُولَهُمْ إِلَّا فَلَاحًا .

(ب) نَجَحَ فِي الْإِمْتِحَانِ إِلَّا تِلْمِيذَيْنِ .

(ج) أَضَاءَتْ الشَّارِعُ إِلَّا مِصْبَاحًا .

(د) تَفَتَّحَتْ الْحَدِيقَةُ إِلَّا زَهَرَاتِ الْفُلُّ .

(هـ) غَسَلَ الْخَادِمُ إِلَّا كُوبًا .

4. Use each of the following nouns as an excepted noun in an affirmative sentence and mark its case ending :

سَيَارَةً - شَارِعً - كِتَابً - سِنَارَةً .

الدُّرُسُ التَّاسِعُ وَالْتِسْعُونُ

Lesson Ninety-Nine



مِنَ الْقُرْآنِ وَالْحَدِيثِ

Extracts from the Koran and the Tradition

قَالَ تَعَالَى : - « قَالَ يَانُوحاً إِنَّهُ لَيَسَّ مِنْ أَهْلِكَ » (هُودٌ ، الْآيَةُ ٤٦) .

He said, " Oh Noah ! he is not of thy people. " (Hûd, 46)

- « قَالُوا يَا هُودُ مَا جِئْنَا بِبَيِّنَةٍ » (هُودٌ ، الْآيَةُ ٥٣)

They said, " O Hûd ! thou hast not come to us with a manifest sign. " (Hûd, 53)

- « وَقَالُوا يَا صَالِحُ ائْتُنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ »
(الْأَعْرَافُ ، الْآيَةُ ٧٧)

And they said, " Oh Salih ! bring us what thou didst threaten us with, if thou art of those who are sent. " (Al - Aarâf, 77)

- « وَقِيلَ يَا أَرْضُ ابْلُعِي مَاءَكِ وَيَا سَمَاءَكِ أَقْلِعِي » (هُودٌ ، الْآيَةُ ٤٤)

And it was said, " O earth ! swallow down thy water ! " and, " O heaven ! hold ! " (Hûd, 44)

- « يَا جِبَالُ أَوْبِي مَعَهُ ॥ (سَبَا ، الْآيَةُ ١٠)

O ye mountains ! echo (God's praises) with him ! (Saba, 10)

- « اَعْمَلُوا تَلَّ دَاؤَدَ شُكْرًا ॥ (سَبَا ، الْآيَةُ ١٣)

Work, O ye family of David ! thankfully. (Saba, 13)

- « يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَاحِدٌ مِنَ النِّسَاءِ ॥ (الْأَخْرَابُ ، الْآيَةُ ٣٢)

O ye women of the prophet ! ye are not like any other women. (Confederates, 32)

- « رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ ॥ (الْأَعْرَافُ ، الْآيَةُ ٨٩)

O our Lord ! open between us and between our people in truth. (Al- Aaraf, 89)

- « يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ ॥ (فَاطِرٌ ، الْآيَةُ ٣)

O ye folk ! remember the favours of God towards you. (Originator, 3)

- « قُلْ يَا أَيُّهَا الْكَافِرُونَ . لَا أَعْبُدُ مَا تَعْبُدُونَ ॥ (الْكَافِرُونَ ، الْآيَتَانِ ١ ، ٢)

Say, "O ye misbelievers ! I do not worship what ye worship." (Misbelievers, 1 - 2)

فَالَّرَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « يَا بَلَالُ أَذْنَ فِي النَّاسِ أَنْ يَصُومُوا عَدْنًا ॥ .

The Prophet (may God bless and greet him) said, "O Bilal ! Proclaim to the people that they should fast tomorrow."

وَقَالَ : « يَا مُعَاذَ أَخْسِنْ خُلُقَ لِلنَّاسِ ॥ .

He also said, "O Mu'âdh ! Be good to people."

1. «قَالَ يَأْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ» .

The 'call' in this sentence is to a proper noun (نوح). Note that the final vowel is (الضمة), which is (as you know) one of the signs of the nominative case.

2. « وَقَيْلَ يَا أَرْضُ أَبْلَعِي مَاءَكِ وَيَا سَمَاءَ أَقْلَعِي » .

The call in this sentence is to both (السماء) and (الارض) which are 'intended'

indefinite nouns (تَكْرِتَانِ مَقْصُودَتَانِ). Note that the final vowel of each is (الْفَصْمَةُ).

3. Note that the vocative in each of the previous sentences is not a construct.

٤. (١) يَامُحَمَّدَانِ اقْرَأْهَا الْقُرْآنَ .

(ب) يَا فَلَّاحَانِ اخْصُدَا الْقَمْحَ.

The vocative in sentence (١) is a proper noun and in sentence (ب) an intended indefinite noun (نَكْرَةٌ مُفْصَدَةٌ). In each sentence the vocative is not a construct. It has an (مُحَمَّدٌانِ - فَلَاحَانِ) (أَلْفُ) which is (as you know) the sign of the nominative case of the dual.

٥.) يَامُحَمَّدُونَ اقْرَءُوا الْقُرْآنَ .

(ب) يَا فَلَّاحُونَ اخْصُدُوا الْقُمَحَ .

The vocative in the sentences (1) is a proper noun and in the sentence (2) an intended indefinite noun.

Each vocative is not a construct. It has a (وَأَوْ) (فَلَاحُونَ - مُحَمَّدُونَ)

which is (as you know) the sign of the nominative case of the sound masculine plural.

6. Rule:

The vocative bears (الضَّمَّةُ) or any other sign of the nominative case if it is a proper noun or an intended indefinite noun, provided that it is not a construct. (الضَّمَّةُ) here is not accompanied by nunation: (نُوحُ not (نُوْحُ)).

7. يَا نِسَاءَ النَّبِيِّ .

The vocative (نِسَاءُ) is a construct, the genitive of which is (النَّبِيِّ). Note that the vocative is in the accusative case indicated by (الفَتْحَةُ) .

The vocative assumes the accusative case whenever it is a construct. The accusative case may be indicated by (يَابَائِعُ الْخُضْرِ) as in (O greengrocer !) or by any other sign of the accusative case as in (يَابَائِعِي الْخُضْرِ) (O you two greengrocers !) and as in (الْخُضْرِ) (O you greengrocers !). In the last two examples, the sign of the accusative case is (الْأَلْيَاءُ) because the vocative is either a dual or a sound masculine plural.

8. يَا أَيُّهَا (يَا أَيُّهَا) الْكَافِرُونَ .

The vocative (الْكَافِرُونَ) has the definite article (الْ). In such a case (أَيُّهَا) intervenes between the vocative particle (يَا) and the definite vocative (أَيْتَهَا). If the definite vocative is feminine, (أَيْتَهَا) is used as in: يَا أَيْتَهَا (يَا أَيْتَهَا) الْمَرْأَةُ (O you woman !)

9. «رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ» .

The vocative particle can be dispensed with as in this verse. The vocative (رَبُّ) is in the accusative case indicated by (أَفْتَحْ) because it is a construct, the genitive being the pronominal suffix (نَا) .

10. Other vocative particles than (يَا) are (أَ) , (أَيَا) and (أَيْ) .

1. Fill in each of the blank spaces with a vocative particle and a vocative :

(ا) «..... أَوْيِي مَعَهُ»
 (ب) «قَالُوا . . . مَا جِئْنَا بِبَيْنَةٍ»
 (ج) «..... اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْنَكُمْ»
 (د) «..... أَخْسِنْ خُلُقَكَ لِلنَّاسِ»

2. Indicate the vocative and its case ending in each of the following sentences :

(ا) «وَقَالُوا يَا صَالِحُ اثْبِتْنَا بِمَا تَعْلَمُنَا»
 (ب) «إِعْمَلُوا آلَ دَاؤَدُ شُكْرًا»
 (ج) «يَا يَلَالُ أَذْنُ فِي النَّاسِ»

3. Put each of these particles يَا - يَا يَهَا - يَا يَهَهَا in its proper place in the following sentences :

(ا) . . . الْجَزَارُ ، هَاتِ كِيلُو مِنَ الْلَّحْمِ الصَّغِيرِ .
 (ب) . . . بَائِعُ الْخُضْرِ ، هَلْ عِنْدَكَ خُضْرٌ طَازَّةٌ ؟
 (ج) . . . الْبَنْسُ ، سَاعِدِي أَمْكِ فِي أَعْمَالِ الْبَيْتِ .

4. Indicate the vocative and its case ending in the following sentences :

(ا) كَمْ يَوْمًا قَضَيْتَ فِي الْقَاهِرَةِ يَا خَلِيلُ ؟
 (ب) هَلْ مَعَكَ خِطَابَاتٌ يَا سَاعِي الْبَرِيدِ ؟

(ج) بِأَيْمَانِهَا الْعَرَبُ حَفَظُوا عَلَى الْلُّغَةِ الْعَرَبِيَّةِ .

(د) قَالَتْ هَنْدُ : شُكْرًا يَا وِدَادُ .

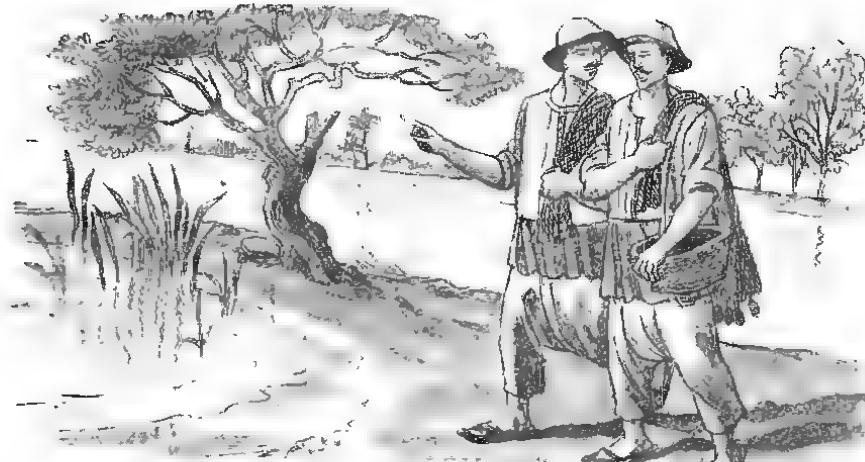
(ه) يَأْتُهَا الصَّيْدِلَى ، هَلْ عِنْدَكَ هَذَا الدَّوَاءُ ؟

5. Introduce each of the following nouns with a vocative particle. Make any necessary changes:

نَبِيلٌ - الْتَّلَمِيذُ - بُشَّانِيُّ الْحَدِيقَةِ - مُودَّانٍ - مُهَنْدِسُونَ - فَلَّاحُو الْقَرْيَةِ .

الدُّرُسُ الْمِائَةُ

Lesson One Hundred



عَاقِبَةُ التَّرَدُّدِ

The Consequence of Hesitation

مَرْ صَيَادَانِ بِسِرْكَةِ مَاءٍ .

Two fishermen passed by a pond (of water).

قَالَ أَحَدُهُمَا لِزَمِيلِهِ : الْبِرْكَةُ سَمْكُهَا كَثِيرٌ .

One of them said to his fellow (fisherman), " There is plenty of fish in the pond. "

فَقَالَ الْآخَرُ : النَّهْرُ سَمْكُهُ أَكْثَرُ .

The other one said, " There is more fish in the river,

وَالصَّيَادُونَ فِيهِ رِزْقُهُمْ وَاسِعٌ .

and there fishermen have plenty to get.

نَصْطَادُ مِنَ النَّهْرِ أَوْلَأَ ثُمَّ مِنَ الْبِرْكَةِ .

Let's fish in the river first, and then in the pond. "

وَكَانَ فِي الْبَرْكَةِ ثَلَاثُ سَمَكَاتٍ .

There were three fish in the pond.

قَالَتِ السَّمَكَةُ الْكُبِيرَى لِأَخْرَيْهَا :

The eldest fish said to her two sisters,

هَلْ سَمِعْتُمَا ؟

"Have you heard ?

الصَّيَادُوْنَ حَدَّيْشُهُمَا مُخِيفُ .

The fishermen's conversation is frightening;

فَيَجِبُ أَنْ نُفَكِّرَ بِسُرْعَةٍ .

we must therefore think fast."

قَالَتِ السَّمَكَاتَانِ : أَنْتِ عَقْلُكِ رَاجِعٌ ، وَتَفْكِيرُكِ سَالِيمٌ .
وَالْأَمْرُ لَكِ .

The two fish said, "You have a good mind and your thinking is sound; it is for you to decide."

قَالَتِ السَّمَكَةُ الْكَبِيرَةُ : يَجِبُ أَنْ نَهْرُبَ .

The eldest fish said, "We must escape.

يَجِدُونَا بِجَوَارِ بَرْكَتِنَا عَدِيرٌ صَغِيرٌ ،

There is a small stream by our pond;

وَالْهُرُوبُ إِلَيْهِ طَرِيقُهُ سَهُلٌ ،

the escape to it is an easy job.

وَلَيْسَ أَمَانَنَا وَقْتٌ طَوِيلٌ ،

We have not got much time,

وَالصَّيَادُونَ شِبَابًا كُهُمْ مَتِينَةً .

and the fishermen's nets are strong."

وَلَمْ تَتَرَدِّدِ السَّمَكَةُ الْكُبِيرَى ، وَقَفَزَتْ إِلَى الْغَدِيرِ ،

The eldest fish did not hesitate and jumped into the stream.

وَبَقِيَتِ السَّمَكَتَانِ تُفَكَّرَانِ .

The other two fish stayed behind thinking.

قَالَتِ السَّمَكَةُ الْوُسْطَى : اسْمَعِي يَا أُخْتِي ،

The middle fish said, " Listen, sister.

الْأَخْوَاتُ الْكَبِيرَاتُ نَصَائِحُهُنَّ صَائِبَةٌ .

Elder sisters give sound advice."

ثُمَّ قَفَزَتْ هِيَ الْأُخْرَى إِلَى الْغَدِيرِ .

Then she also jumped into the stream.

وَبَقِيَتِ السَّمَكَةُ الصُّغْرَى فِي الْبَرْكَةِ .

The youngest fish remained in the pond.

وَبَعْدَ قَلِيلٍ عَادَ الصَّيَادَانِ مِنَ النَّهَرِ ،

After a while the two fishermen returned from the river.

وَنَشَرَا شَبَكَتَيْهِمَا فِي الْبَرْكَةِ ، فَوَقَعَتِ السَّمَكَةُ الصُّغْرَى فِي إِحْدَاهُمَا ،

They spread their two nets in the pond. The youngest fish was caught in one of them.

وَعَرَفَتْ أَخِيرًا أَنَّ التَّرَدُّدَ عَاقِبَتُهُ وَخِيمَةٌ .

She knew at last that the consequence of hesitation is perilous.

In Part Two you learnt that the predicate in the nominal sentence may be singular, dual or plural. It may also be an adverbial or a prepositional phrase. This lesson introduces another kind of predicate.

1. **النَّهَرُ سَمَكٌ أَكْثَرٌ.**

This is a nominal sentence consisting of a subject and a predicate. The subject is the masculine singular noun (النَّهَرُ) and the predicate is (سَمَكٌ أَكْثَرٌ).

Note that the predicate is itself an independent nominal sentence consisting of the subject (سَمَكٌ) and the predicate (أَكْثَرٌ). Note also that the predicate sentence contains the pronoun (الهاء) in the word (سَمَكٌ). This pronoun refers to the subject (النَّهَرُ) and agrees with it in being singular masculine. Such a pronoun is called the referent (العَائِد) ; it links the predicate sentence with the subject.

2. **الْبَرْكَةُ سَمَكُهَا كَثِيرٌ.**

This is also a nominal sentence consisting of a subject and a predicate. The subject is the feminine singular noun (الْبَرْكَةُ) and the predicate is the independent sentence (سَمَكُهَا كَثِيرٌ) which consists of the subject (سَمَكُهَا) and the predicate (كَثِيرٌ). The referent here is (هَا) in the word (سَمَكُهَا) ; it agrees with the subject (الْبَرْكَةُ) in being singular feminine.

3. **الصَّيَادَانِ حَدِيثُهُمَا مُخِيفٌ.**

The subject is the noun (الصَّيَادَانِ). It is dual and in the nominative case indicated here by (الْأَلْفُ). The predicate is the nominal sentence (حَدِيثُهُمَا مُخِيفٌ). The referent is the third person dual pronoun (هُمَا)

in (الصَّيَادَانِ) . It agrees with the subject (الصَّيَادَانِ) in being dual.

4. **الصَّيَادُونَ شِبَّاً كُهُمْ مَتِينَةً .**

The subject is the noun (الصَّيَادُونَ) . It is a sound masculine plural in the nominative case indicated here by (الْأَوَّلُونَ) . The predicate is the nominal sentence (شِبَّاً كُهُمْ مَتِينَةً) . The linking pronoun is the third person masculine plural pronoun (هُمْ) in (هُمْ) . It agrees with the subject (الصَّيَادُونَ) in being masculine plural.

5. **الأخْوَاتُ الْكَبِيرَاتُ نَصَائِحُهُنَّ صَائِبَةً .**

The subject (الأخْوَاتُ) is a sound feminine plural noun in the nominative case indicated here by (الْكَبِيرَاتُ) . The word (الضَّمَّةُ) qualifies the subject. The nominal sentence (نَصَائِحُهُنَّ صَائِبَةً) is the predicate. The linking pronoun is the third person feminine plural pronoun (هُنَّ) in (هُنَّ) . It agrees with the subject (الأخْوَاتُ) in being feminine plural.

Rule:

The predicate may be a nominal sentence. In this case it should contain a pronoun that refers to the subject and agrees with it in gender (masculine or feminine) and in number (singular, dual or plural).

EXERCISES

تمرينات

1. Indicate the predicate sentence and the referent in each of the following sentences :

(ا) الصيادون في النهر رزقهم واسع .
 (ب) أنت عقلك راجح .
 (ج) الهروب طريقه سهل .
 (د) التردد عاقبته وخيمة .
 (ه) أزتما تفكيركم سليم .

2. Provide a suitable linking pronoun in the predicate sentence in each of the following sentences :

(ا) الجامعه كليات كثيرة .
 (ب) بلادنا آثار . . . عظيمة .
 (ج) المغنيات صوت . . . جميل .
 (د) الفلاحون عمل . . . متعب .
 (ه) الوردتان رائحة . . . جميلة .

3. طعام - باب - أصناف - عمل - زجاج - أسعار .

Put each of these nouns in its proper place in the following sentences.
 Suffix a suitable linking pronoun to each :

(ا) الطعام . . . لذية و . . . مُناسبة .
 (ب) المطعمان . . . واسع و . . . نظيف .

(ج) الْطَّبَّاخُونَ . . . لَذِيدٌ .

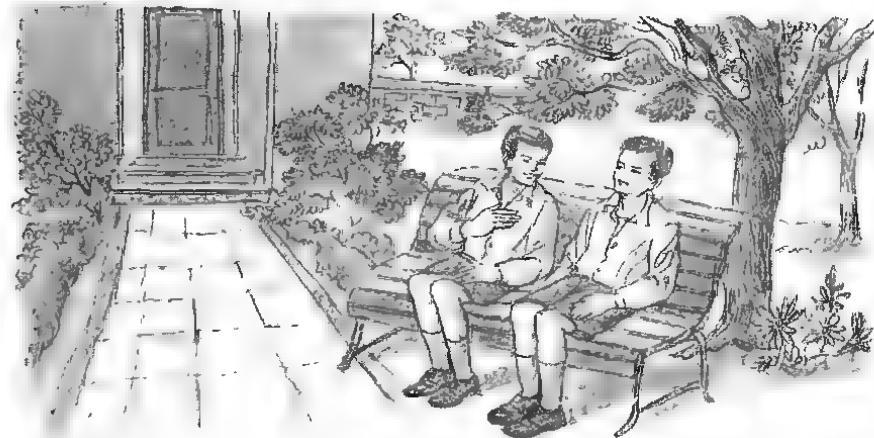
(د) الْفَلَاحَاتُ . . . فِي الْبَيْتِ وَالْحَقْلِ .

4. **الْمُمَثِّلُ تَمْثِيلُهُ رَائِعٌ**

Make this sentence refer to the feminine singular, the masculine dual, and the feminine plural. Make any necessary changes.

الدَّرْسُ الْوَاحِدُ بَعْدَ الْمِائَةِ

Lesson One Hundred and One



الرَّبِيعُ

Spring

أَخْمَدُ زَارَ صَدِيقَهُ نَبِيلًا ، فِي يَوْمٍ مِنْ أَيَّامِ الرَّبِيعِ .

Ahmad visited his friend Nabil on a spring day.

الصَّدِيقَانِ جَلَسَا فِي حَدِيقَةِ الْبَيْتِ .

The two friends sat in the house garden.

أَخْمَدُ أَعْجَبَهُ جَمَالُ الْأَشْجَارِ وَالْأَزْهَارِ .

Ahmad admired the beauty of the trees and the flowers.

فَقَالَ لِصَدِيقِهِ : أَنْظُرْ يَا صَدِيقِي ، الْأَشْجَارُ تَكُشُّ بِورْقِهَا
الْأَخْضَرِ .

He said to his friend, "Look, my friend ! The trees are clad with their green leaves.

وَالْأَزْهَارُ تَخْتَلِفُ الْوَانُهَا : مِنْهَا الْأَحْمَرُ ، وَمِنْهَا الْأَصْفَرُ ، وَمِنْهَا
الْأَبْيَضُ .

The flowers have various colours : red, yellow and white.

الْحَدِيقَةُ كُلُّهَا رَائِعَةٌ .

The whole garden is wonderful."

قَالَ نَبِيلٌ :

Nabil said,

نَحْنُ الْآنَ فِي فَصْلِ الرَّبِيعِ ، وَهُوَ أَجْمَلُ فُصُولِ الْعَامِ .

" We are now in spring; it is the most beautiful season of the year.

الْجَوْ فِيهِ مُعْتَدِلٌ ، وَالسَّمَاءُ صَافِيَةٌ ،

In spring, the weather is mild, the sky is clear,

وَالطِّبِيعَةُ كَمَا تَرَى جَمِيلَةٌ .

and the nature, as you see, is beautiful.

وَالدُّنْيَا كُلُّهَا فِي فَرَحٍ وَبَهْجَةٍ :

The entire world (lives) in happiness and joy :

الطيور تغدو على الأشجار .

The birds sing on the trees.

الناس يخرجون إلى الحدائق ، والمزارع ، وشواطئ الأنهار .

People go out to gardens, fields and river banks.

والبنات يتنزهن في الحدائق العامة .

Girls walk about in parks.

الربيع يحبه الناس ويعجب به الشعراء .

People love spring and poets admire it."

أحمد : أتحفظ شيئاً من شعرهم ؟

Ahmad : " Do you know by heart some of their poetry ?"

نبيل : نعم ، استمع :

Nabil : " Yes, listen :

ما أطيب الهواء ! والطير والغناء !

How pleasant the air, the birds and the singing are !

قم نمش بين الزهر

على ضياف النهر

Let's walk among the flowers on the banks of the river.

أما ترى الربيع

وجوه البديعا

Don't you see the spring and (feel) its pleasant weather ?

قَدْ أَوْرَقَتْ أَشْجَارُهُ

وَغَرَّدَتْ أَطْيَارُهُ

Its trees have borne leaves and its birds are singing.

إِنَّ الرَّبِيعَ فَصْلُ

فِيهِ الْحَيَاةُ تَحْلُو

Spring is a season in which life becomes sweet.

أَيَّامُهُ أَعْيَادُ

يُحِبُّهَا الْعِبَادُ

Its days are feasts that people love. "



1. الربيع يحب الناس .

This is a nominal sentence consisting of a subject and a predicate. The subject is (الربيع) and the predicate is (يحب الناس).

Note that the predicate is a verbal sentence consisting of the verb (يحب) and the subject (الناس). Note also that this sentence contains the pronoun (الهاء) in the word (يحبه) ; this pronoun refers to the subject of the nominal sentence (الربيع).

2. الصديقان جلسا في حديقة البيت .

This sentence consists of a subject (الصديقان) and a predicate (جلسا).

The predicate here is also a verbal sentence consisting of the verb (جلس) and the subject (ألف الاثنين) ; this is a dual pronominal suffix referring to the subject of the nominal sentence (الصديقان).

3. الناس يخرجون إلى الحدائق .

This sentence consists of a subject (الناس) and a predicate (يخرجون).

The predicate here is also a verbal sentence consisting of the verb (يخرج) and the subject (واو الجماعة) ; this is a masculine plural pronominal suffix referring to the subject of the nominal sentence (الناس).

4. البنات يتذهن في الحدائق العامة .

This sentence consists of a subject (البنات) and a predicate (يتذهن).

The predicate here is also a verbal sentence consisting of the verb (يَتَنَزَّهُ) and the subject نُونُ النَّسَوَةِ ; this is a feminine plural pronominal suffix referring to the subject of the nominal sentence (الْبَنَاتُ) .

5. الْطَّيْبُورُ تَغَرَّدُ عَلَى الْأَشْجَارِ .

This sentence consists of a subject (الْطَّيْبُورُ) and a predicate (تَغَرَّدُ). The predicate here is also a verbal sentence consisting of a verb (تَغَرَّدُ) and an implicit pronoun (ضَمِيرُ مُسْتَبِرٌ) acting as subject : تَغَرَّدُ (هِيَ) . This implicit pronoun (هِيَ) refers to the subject of the nominal sentence (الْطَّيْبُورُ) .

Rule :

The predicate may be a verbal sentence. In such a case the verbal sentence must contain a pronoun (explicit or implicit) that links it to the subject.

1. Indicate the predicate in each of the following sentences :

(١) أَخْمَدُ زَارَ صَدِيقَهُ نَبِيَّاً .
 (ب) أَخْمَدُ أَعْجَبَهُ جَمَالُ الْأَشْجَارِ وَالْأَزْهَارِ .
 (ج) الْأَشْجَارُ تَكْتُسِي بِوَرَقِهَا الْأَخْضَرَ .
 (د) الْأَزْهَارُ تَخْتَلِفُ الْوَانَهَا .

2. Indicate the subject and the predicate in each of the following sentences.
 State the kind of the predicate :

(١) السَّمَاءُ صَافِيَةُ .
 (٢) الطَّبِيعَةُ جَمِيلَةُ .
 (٣) الرَّبِيعُ أَجْمَلُ الْفُصُولِ .
 (٤) الرَّبِيعُ أَيَّامُهُ أَعْيَادُ .
 (٥) الرَّبِيعُ تَحْلُو الْحَيَاةُ فِيهِ .

3. المَرِيضُ - الْمُسَافِرُونَ - الصَّدِيقَانِ - الشَّمْسُ - الْقَطَارُ

Fill in each blank with a suitable subject chosen from the words above :

(١) تُشْرِقُ فِي الصَّبَاحِ .
 (٢) يَرْكَبُهُ الْمُسَافِرُونَ .
 (٣) يَشْرَبُ الدَّوَاءَ .
 (٤) يَنْزَلُونَ مِنَ الطَّائِرَةِ .
 (٥) يَتَنَزَّهُانِ فِي الْحَدِيقَةِ .

4. Complete each of the following sentences with a predicate being a verbal sentence :

..... (١) أَفَلَاحُ ..

..... (٢) سَاعِيُ الْبَرِيدِ ..

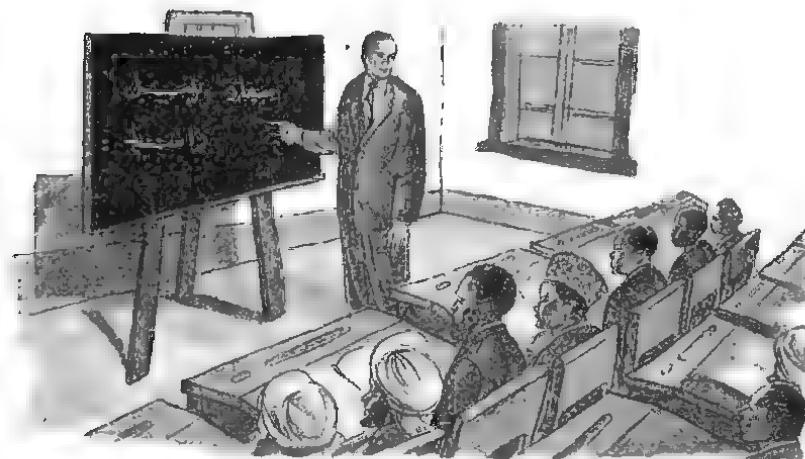
..... (٣) أَطْبَيْبُ ..

..... (٤) أَوَالِدَانِ ..

..... (٥) أَلَّاعِبُونَ ..

الدَّرْسُ الثَّانِي بَعْدَ المِائَةِ

Lesson One Hundred and Two



الْعَرَبِيَّةُ لُغَةُ عَالَمِيَّةِ

Arabic is a World Language

الْلُّغَةُ الْعَرَبِيَّةُ مِنَ الْلُّغَاتِ الْهَامَةِ فِي الْعَالَمِ .

The Arabic language is one of the important languages in the world.

أَهْلُ الْلُّغَةِ الْعَرَبِيَّةِ ، الْعَرَبُ ، يَزِيدُونَ عَلَى مِائَةِ مِلْيُونٍ .

Speakers of Arabic, the Arabs, are over a hundred million people.

الْمُسْلِمُونَ يُجْلِّونَ الْلُّغَةَ الْعَرَبِيَّةَ لُغَةَ الْقُرْآنِ الْكَرِيمِ .

Moslems venerate Arabic : the language of the Holy Koran.

الْإِسْلَامُ نَبِيُّهُ عَرَبٌ ، وَكِتَابُهُ عَرَبٌ .

The prophet of Islam is an Arab, and his Book is in Arabic.

أُوحِيَ الْقُرْآنُ إِلَى رَسُولِ اللَّهِ مُحَمَّدٍ فِي الْقَرْنِ السَّابِعِ الْمِيلَادِيِّ .

The Koran was revealed to the messenger of God, Muhammad, in the seventh century A. D.

حَفِظَ الْقُرْآنُ الْعَرَبِيَّةَ ثَلَاثَةَ عَشَرَ قَرْنَيْنِ .

The Koran has preserved Arabic for thirteen centuries.

إِنْتَشَرَتِ الْعَرَبِيَّةُ بِانْتِشَارِ الْإِسْلَامِ فِي آسِيَا وَإِفْرِيقِيَّةِ وَأُورُبِّيَا .

Arabic spread with the spread of Islam in Asia, Africa and Europe.

دَخَلَ الْإِسْلَامُ سُورِيَّةَ وَفِلَسْطِينَ وَالْعِرَاقَ ، فَدَانَتِ الْأَرَامِيَّةُ لِلْعَرَبِيَّةِ .

Islam entered Syria, Palestine and Iraq, and so Aramaic gave way to Arabic.

وَدَخَلَ الْإِسْلَامُ مِصْرَ ثُمَّ شَمَالَ إِفْرِيقِيَّةَ ، فَهَلَّتِ الْعَرَبِيَّةُ مَحْلَّ

Islam entered Egypt and then North Africa. Consequently, Arabic replaced

الْقِبْطِيَّةِ فِي مِصْرَ ، وَتَكَلَّمَ الْبَرْبَرُ الْعَرَبِيَّةً إِلَّا قَلِيلًا مِنْهُمْ .

Coptic in Egypt, and the Berbers, except a few of them, spoke Arabic.

حَكَمَ الْعَرَبُ آسِيَّانِيَا ثَمَانِيَّةَ قُرُونٍ ، وَحَكَمُوا صِقْلَيَّةَ قَرْنَيْنِ

The Arabs ruled Spain for eight centuries and Sicily for two and a half

وَنَصَفَ قَرْنِ . فَسَادَتْ فِيهِمَا الْعَرَبِيَّةُ زَمَانًا طَوِيلًا .

centuries, and so Arabic prevailed there for a long time.

وَأَهْلُ مَالْطَّةَ يَتَكَلَّمُونَ الْعَرَبِيَّةَ مِنْذُ دَخَلَهَا الْعَرَبُ حَتَّى الْيَوْمِ .

The people of Malta have been speaking Arabic since the Arabs went there.

الْعَرَبِيَّةُ أَلْفَاظُهَا وَأَفْرَهُ ، وَأَسَالِيبُهَا دَقِيقَةٌ .

Arabic vocabulary is abundant and its syntax is precise.

وَهِيَ تَصْلِحُ لِلْأَدَبِ وَالْعِلْمِ مَعًا .

It is suitable for both literature and science.

فِيَا أَهْلَ الْعَرَبِيَّةِ حَفِظُوا عَلَيْهَا ، وَيَا يَهُوا الْمُسْلِمُونَ تَعَلَّمُوا الْعَرَبِيَّةَ .

O ye people of Arabic ! preserve it.

O ye Moslems ! learn Arabic !

1. **اللغة العربية من اللغات الهامة.**

The word (العربية) is an adjective qualifying the word (اللغة) ; both are in the nominative case. The word (الهامة) is also an adjective qualifying the word (اللغات) ; both are in the genitive case.

2. **(أ) دخل الإسلام سورياً وفلسطينً و العراق فدانت الأرامية للعربية.**

(سورياً وفلسطينً) are joined to (العراق) by the coordinating conjunction (أو) . The sentence beginning with (دانت) is also joined to the sentence beginning with (دخل) by the coordinating conjunction (ألاع). (ألاع) indicates simple coordination, while (ألاع) indicates coordination+immediate sequence.

(ب) دخل الإسلام مصر ثم شمال إفريقية.

(ثم) is a coordinating conjunction that indicates coordination + retarded sequence.

3. **أوحى القرآن إلى رسول الله محمد.**

(محمد) is a substitute for (رسول) ; both are in the genitive case.

4. **(أ) حكم العرب أسبانيا ثماني قرون.**

The specification of number (قرون) is a plural acting as genitive to

(شَمَانِيَّةً) . It is in the genitive case indicated here by (الْكَسْرَةُ) .

(ب) يَزِيدُونَ عَلَى مِائَةِ مِلْيُونٍ .

The specification of number (مِلْيُونٌ) acts as genitive to (مِائَةٌ) . It is in the genitive case indicated by (الْكَسْرَةُ) .

(ج) حَفِظَ الْقُرْآنَ الْعَرَبِيَّةَ ثَلَاثَةَ عَشَرَ قَرْنَيْنِ .

The specification of number (قَرْنَيْنِ) is a singular noun in the accusative case indicated here by (الْفَتْحَةُ) .

5. تَكَلَّمُ الْبَرْبَرُ الْعَرَبِيَّةَ إِلَّا قَلِيلًا مِنْهُمْ .

The excepted noun (قَلِيلًا) is in the accusative case indicated here by (الْفَتْحَةُ) ; the excepted - from noun is (الْبَرْبَرُ) . The sentence is affirmative (not negative) .

6. (ا) يَا أَهْلَ الْعَرَبِيَّةِ .

The vocative (أَهْلَ) is in the accusative case indicated here by (الْفَتْحَةُ) . It stands in the construct with (الْعَرَبِيَّةِ) .

(ب) يَا لَهُمَا الْمُسْلِمُونَ .

The vocative (الْمُسْلِمُونَ) which is a sound masculine plural contains (أَلْوَادُ). This (أَلْوَادُ) is the sign of the nominative case of the sound masculine plural.

Note that (أَيْهَا) intervenes between the vocative particle (يَا) and the vocative (الْمُسْلِمُونَ), the latter being defined by (إِلَى) .

7. (١) الْمُسْلِمُونَ يُجْلِونَ الْعَرَبِيَّةَ .

The subject (الْمُسْلِمُونَ) is in the nominative case indicated here by (الْوَاءُ). Its predicate is the verbal sentence (يُجْلِونَ). Note that the waw of the the plural (وَأُو الْجَمَاعَةَ) in (يُجْلِونَ) refers to the subject of the nominal sentence (الْمُسْلِمُونَ).

(ب) الْعَرَبِيَّةُ أَفَاظُهَا وَأَفْرَةُ .

The subject (الْعَرَبِيَّةُ) is in the nominative case indicated here by (الْفَصْلَةُ). Its predicate is the nominal sentence (أَفَاظُهَا وَأَفْرَةُ). Note that the third person feminine singular pronominal suffix (هَا) in (أَفَاظُهَا) refers to the subject (الْعَرَبِيَّةُ).

تمرينات

EXERCISES

1. Indicate the adjective and its case ending in each of the following sentences:

(ا) الْعَرَبِيَّةُ لُغَةُ الْقُرْآنِ الْكَرِيمِ .
 (ب) أُوحِيَ الْقُرْآنُ إِلَى مُحَمَّدٍ فِي الْقَرْنِ السَّابِعِ الْمِيلَادِيِّ .
 (ج) سَادَتِ الْعَرَبِيَّةُ زَمَنًا طَوِيلًا .
 (د) لِلْعَرَبِيَّةِ الْفَاظُ وَأَفْرَةُ وَآسَالِيبُ دَقِيقَةٌ .

2. Indicate the substitute and its case ending in each of the following sentences:

(ا) أَهْلُ الْعَرَبِيَّةِ ، الْعَرَبُ ، يَزِيدُونَ عَلَى مِائَةِ مِلْيُونٍ .
 (ب) الْمُسْلِمُونَ يَجْلُونَ الْعَرَبِيَّةَ ، لُغَةُ الْقُرْآنِ الْكَرِيمِ .

3. Indicate the predicate sentence and its kind (nominal or verbal) in each of the following sentences:

(ا) الْعَرَبُ يَزِيدُونَ عَلَى مِائَةِ مِلْيُونٍ .
 (ب) الْإِسْلَامُ نَبِيُّهُ عَرَبِيٌّ .
 (ج) أَهْلُ مَائِلَةٍ يَتَكَلَّمُونَ الْعَرَبِيَّةَ .
 (د) الْإِسْلَامُ كِتَابُهُ الْقُرْآنُ .
 (ه) الْعَرَبِيَّةُ آسَالِيبُهَا دَقِيقَةٌ .
 (و) وَهِيَ تَصْلُحُ لِلأَدَبِ وَالْعِلْمِ .

4. Indicate the pronouns suffixed to nouns and particles in the following sentences:

(ا) الْإِسْلَامُ نَبِيُّهُ عَرَبِيٌّ ، وَكِتَابُهُ عَرَبِيٌّ .
 (ب) اِنْتَشَرَ الْإِسْلَامُ وَانْتَشَرَتْ مَعَهُ الْعَرَبِيَّةُ .
 (ج) دَخَلَ الْإِسْلَامُ مِصْرَ وَشَمَالَ إِفْرِيقِيَّةَ فَسَادَتْ فِيهِمَا الْعَرَبِيَّةُ .
 (د) يَتَكَلَّمُ الْبَرْبُرُ الْعَرَبِيَّةَ إِلَّا قَلِيلًا مِنْهُمْ .
 (ه) الْعَرَبِيَّةُ الْفَاظُهَا وَأَفْرَهُ ، وَآسَالِيبُهَا دَقِيقَةٌ .

GLOSSARY

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٥٤	be good (imperative-masc. sing.)	أَخْيُونْ		٢٨	end	آخِرٌ	١
٦١	(to) her two sisters (genitive)	(ل) أَخْتَيْهَا		٧٦	Asia	آسِيَا	
٦٢	the sisters	الْأَخْوَاتْ		٥٤	family	جَمِيعٌ	
٦٢	at last	آخِيرًا		٤٠	Aminah (the daughter of Wahb)	آمِنَة	
٢٠	I have not been to	(لَمْ) أَدْخُلْ			swallow down (imperative-fem. sing.)	(بَنْتُ وَهْبٍ)	
٤٢	(what) shall make thee know?	(مَا) أَدْرَأَكْ		٥٣	his parents	أَبْلَعِي	
٣٥	utensils, equipment	أَدَوَاتْ		٤١	Abu - Talib	أَبُو طَالِبٍ	
٥٤	remember (imperativ - masc. pl.)	أُذْكُرُوا		٤٨	(workers) brought	أَتَى	
٥٤	proclaim (imperative-masc. sing.)	أَذْنَ		٤٢	two (dual-genitive)	اثْنَيْنِ	
٤٢	harm	أَلَدِي		٤٨	regulations	إِجْرَاءَاتْ	
٧٦	Aramaic	الْأَرَامِيَّة		٢٠	he seated	أَجْلَسَ	
٣٥	irdabb	إِرْدَبْ		١٨	he seated them (dual)	أَجْلَسَهُمَا	
٣٥	rice	أَرْزُ		٦٨	the most beautiful	أَجْمَلُ	
٧٦	its (fem.) syntax	أَسَالِبُهَا		١٣	celebrations	إِحْتِفَالَاتْ	
٧٦	Spain	إِسْبَانِيَا		٦٢	one of them (dual)	إِحْدَاهُمَا	
١	he played host to	إِسْتَضْيَافْ					

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٣٥	children	أَطْفَالٌ		٣٦	he could do without.	إِسْتَغْنَىْ عَنْ	
٢٠	(the lights) were turned off	أَطْفَلَتْ (الأنوار)		٤٨	(the passengers) were received	إِسْتَقْبَلَ (الرَّكَابُ)	
٧٠	its (masc.) birds	أَطْيَارٌ		٢٠	he received them (masc. pl.)	إِسْتَقْبَلَهُمْ	
٥٤	I worship	أَعْبُدُ		٤٩	(their friends) received them (dual)	إِسْتَقْبَلَهُمَا (أَصْدِقَاؤُهُمَا)	
١٣	(the Egyptians) recognized	أَعْرَفَ (الْمِصْرِيُّونَ)		٦٩	listen (imperative-masc. sing.)	إِسْتَمِعْ	
٦٧	it (masc.) appealed to him	أَعْجَبَهُ		٦٢	listen (imperative - fem. sing.)	إِسْمَعِي	
٣	she prepared	أَعَدَتْ		٣٤	markets	أَسْوَاقُ	
٥٣	Al - Aaraf	الْأَعْرَافُ		٤٧	signal	إِشَارَةٌ	
٤٧	it (fem.) was given	أُعْطِيَتْ		٤٢	it (masc.) increased	إِشْتَدَّ	
٢١	advertisement, trailer	إِعْلَانٌ		٤١	he worked	إِشْتَغَلَ	
٥٤	work (imperative-masc. pl.)	أَعْمَلُوا		٧٠	its (masc.) trees	أَشْجَارُهُ	
٧٠	feasts	أَعْيَادٌ		٤٩	their (masc. pl.) friends	أَصْدِقَاؤُهُمْ	
٥٤	open (imperative-masc. sing.)	أَفْتَحْ		٤٩	their (dual) friends	أَصْدِقَاؤُهُمَا	
١١	Africa	إِفْرِيقِيَّةٌ		٤٢	his companions	أَصْحَابُهُ	
١٩	I prefer	أَفْضَلُ		٤١	(the lights) were turned on	أَضْيَتْ (الأنوار)	
٤٧	relatives	أَقْارِبٌ					

Page	Meaning	Word	Page	Meaning	Word	Letter
٤٢	spread	إِنْتَشَارٌ	١٣	they held	أَقَامُوا	
٧٦	it (fem.) spread	إِنْتَشَرَتْ	٤٧	it (fem.) approached	إِقْرَبَتْ	
٢٧	it (masc.) was revealed	أَنْزِلَ	١٣	ancient (masc. pl.-nominate)	أَقْدَمُونَ	
٢٧	they (fem.) were revealed	أَنْزِلْتْ	١	divide (imperative masc. sing.)	إِقْسِمْ	
٤٢	we sent it (masc.) down.	أَنْزَلْنَا	٥٣	hold (imperative-fem. sing.)	أَقْلِعِي	
٢٨	Thou art gracious (to)	أَنْعَمْتَ (عَلَى)	١٣	(dams) were built	أَقْيَمَتْ	
١١	that it (masc.)	أَنْهَ	٤٢	more (than)	أَكْثَرُ (مِنْ)	
١٣	rivers	أَنْهَارٌ	٢٩	increase (imperative-dual)	أَكْثِرَا	
٢٨	guide us	إِهْدَنَا	٧٦	its (fem.) vocabulary	الْفَاظُهَا	
٥٣	thy (masc.) people	أَهْلُكَ	٦٨	their colours	الْوَانُهَا	
١٣	the most important	أَهْمَمْ	٧٩	don't you ?	أَمَا	
١١	the central parts (of)	أَوْسِطُ	٦١	in front of us	أَمَانَتَا	
٥٤	echo (imperative fem. sing.)	أَوْيِي	٣٦	metres	أَمْتَارٌ	
٧٥	it (masc.) was revealed	أَوْحِيَ	٦١	affair	أَمْرٌ	
٧٦	Europe	أُورِيُّوْنَ	٣٥	she held	أَمْسَكَتْ	
٧٠	(its trees) have borne leaves	أَوْرَقَتْ	١٢	rains	أَمْطَارٌ	
٦٠	at first	أَوَّلًا	٥٣	if	إِنْ	
٢٨	first (fem. sing.)	أُولَى	٤٢	verily we	إِنَّا	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٧٩	girls	بَنَاتُ		٧٠	its (masc.) days	أَيَامُهُ	
٤	your two daughters	بِنْتَيْكُمَا		٥٣	bring us (imperative-masc. sing.)	أَتَنَا	
٢	(to the man's) two daughters	(لِ) بِنْتَيْهِ (الْرَّجُلِ)		٥٤	O ye	أَيُّهَا	
٤٠	(from) Bani Hashem	(مِنْ) بَنِي هَاشِمٍ		٣٥	he sold	بَاعَ	ب
١١	with it (masc.)	بِهِ		٣٥	she sold	بَاعَتْ	
٦٨	joy	بَهْجَةٌ		١٢	remaining (fem.)	بَاقِيَةٌ	
٥٣	a manifest sign	بَيِّنَةٌ		٤٢	beginning	بِدَائِيَةٌ	
١	among us	بِنَتَنَا		٧٦	the Berbers	الْبَرْبَرُ	
٣	following (fem.)	تَالِيَةٌ	ت	٦١	our pond	بِرْكَتَنَا	
٧٩	you (masc. sing.) know by heart	تَحْفَظُ (أَنْتَ)		٣٦	potatoes	بَطَاطِسٌ	
٧٠	it (fem.) becomes sweet	تَحْلُو (هِيَ)		٤٠	womb	بَطْنُ	
٤٨	greeting	تَحِيَّةٌ		٢٨	rest	بَقِيَةٌ	
٦٨	(their colours) vary	تَخْتَلُفُ (الْوَانُهَا)		٦٢	(the two fish) stayed behind	بَقَسَتْ (السَّمْكَتَانِ)	
٧٠	their (masc. pl.) tickets	تَذَكِّرُهُمْ		٢٧	town	بَلْدَةٌ	
				٤١	he reached	بَلَغَ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٤٨	customs.	جَمَارِكُ		٦٠	hesitation	تَرَدَّد	
٦٧	beauty	جَمَالٌ		٤١	he married	تَزَوَّجَ	
٢	its (fem.) two wings(accusative)	جَنَاحَيْهَا		١٩	to drink (you-dual)	(أَنْ) تَشَرِّبَا	
٤٨	passports	جُوازَاتُ		١٩	you (two) drink	تَشَرِّبَانِ	
٦٩	its (masc.) weather	جَوَهْ		١٢	they (fem.) are witness to	تَشَهَّدُ (هِيَ)	
٥٣	thou hast come to us	جَعْنَتَا		٧٦	it (fem.) is suitable	تَصْلِحُ (هِيَ)	
				٥٤	you (masc. pl.) worship	تَعْبُدُونَ	
٧٧	preserve (imperative-masc.pl.)	حَفَظُوا	ح	٥٣	thou didst threaten us (with)	تَعْذَنَّا	
٤٠	the Hejaz	الْحِجَازُ		٧٦	learn (imperative-masc. pl.)	تَعْلَمُوا	
٥٣	the Tradition	الْحَدِيثُ		٧٩	they sing	تَغْرُدُ (هِيَ)	
٦١	their (dual) conversation	حَدِيشَهُمَا		٧٢	they (fem. dual)	تَفْكِرَانِ	
٤١	Hira' (cave)	حِرَاءُ		٦١	your (fem. sing.) thinking	تَفْكِيرُكِ	
٣٦	silk	حَرِيرٌ		٣٤	it (fem.) is held	تَقَامُ (هِيَ)	
٢٠	according to	(بِ) حَسَبٍ		٢	they (fem.) are held	تَقْبِلُونَ	
٧٧	it (masc.) has preserved	حَفَظَ		٢٨	you (pl.) accept	تُقْرَأُ (هِيَ)	
٥٤	truth	حَقٌّ		٦٨	it (fem.) is read	تَكْتَسِي (هِيَ)	
٧٦	it (fem.) replaced	حَلَّتْ		١٢	they (fem.) are clad	تَنْبَغُ (هِيَ)	
٣٥	his donkey	حِمَارٌ		٤١	they spring	تَنْبَغُ (هِيَ)	
					his grandfather	جَدَهُ	ج

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٧٦	(the Arabs) went into it (fem.)	دَخَلَهَا (الْأَرَبُّ)	د	٤٨	carrying	حَمْلٌ	
٢٠	they walked into	دَخَلُوا	د	٣٥	she carried	حَمَلَتْ	
٤٢	he called	دَعَاهُ	د	٢٩	orthodox	حَنِيفٌ	
٢٨	prayer	دُعَاءٌ	د	٢٨	where	حَيْثُ	
٢٨	he was buried	دُفِنَ	د	٢٧	the last (of the prophets)	خَاتَمُ (النَّبِيِّنَ)	خ
١٢	Damieta	دِمَيَاطُ	د	١١	eternal	خَالِدٌ	
١٣	(the) world	دُنْيَا	د	٤١	Khadijah	خَدِيجَةٌ	
٤٩	international	دُولَيٌّ	د	٣٥	she went out	خَرَجَتْ	
٢٩	your (dual) religion	دِينُكُمَا	د	١٣	fertility	خَصْبٌ	
٣٥	maize	دُرَّةٌ	د	٥٤	your (msc. sing.) manners (behaviour)	خَلْقَكَ	
٦١	sound, logical	رَاجِحٌ	ر	٤١	Khuwailid	خُويَلِدٌ	
٢١	rest, repose	رَاحَةٌ	ر	٣	choice	خِيَارٌ	
٣٦	satisfied	الرَّاضِي	ر	٥٤	David	دَاؤُدٌ	د
١١	tributary	رَافِدٌ	ر	٧٦	it (fem.) gave way	دَانَتْ	
١١	two tributaries (nominative)	رَافِدَانِ	ر	٣	chickens	دَجَاجَاتٌ	
٤٩	two passengers (nominative)	رَاكِبَانِ	ر	٤	two chickens	دَجَاجَتَانِ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٣٥	her husband	زَوْجُهَا		٤٨	two passengers (accusative or genitive)	رَاكِبَيْنِ	
٢	even (division)	زَوْجِيَّةٌ		١٣	wonderful (fem.)	رَائِعَةٌ	
٧٥	seventh	سَابِعٌ		٢	its (fem.) head	رَأسُهَا	
٧٦	it (fem.) prevailed	سَادَتْ		٢٠	they saw	رَأَوْا	
٤٨	(two cars) carried	سَارَعَتْ (سَيَارَتَانِ)		٣	the master (of the house)	رَبُّ (الْبَيْتِ)	
٢	two legs (nomi- native)	سَاقَانِ		٥٤	O our Lord !	رَبَّنَا	
٢	its (fem.) two legs (accusative)	سَاقِيَهَا		٦٠	their (masc.) fortune	رِزْقُهُمْ	
٥٤	Saba (ancient South Arabian kingdom)	سَبَأٌ		٣٦	pound (weight)	رِطْلٌ	
١٣	dam	سَدٌ		٤١	tending sheep	رَعَى	
١٣	the High Dam	السَّدُّ الْعَالَىٰ		٤٧	passengers	رَكَابٌ	
١٣	dams	سُدُودٌ		٤١	Ramadan	رَمَضَانُ	
٢٧	he greeted (him)	سَلَّمَ (عَلَيْهِ)		١٢	tributaries	رَوَافِدٌ	
٤٨	ladder	سَلمٌ		٦٧	he visited	زَارَ	ز
٤٨	it was permitted	سُمِحَ		٦٠	his fellow	زَمِيلٌ	
٦١	you (dual) have heard	سَمِعْتُمَا		٦٩	flowers	زَهْرٌ	
٦١	fish (pl.)	سَمْكَاتْ		٣٥	husband; pair	زَوْجٌ	
٦١	two fish (nominative)	سَمْكَتَانِ					

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٧٩	their (masc.) poetry	شِعْرُهُمْ	ش	٦٠	its (fem.) fish	سَمْكُهَا	س
٧٩	banks (of rivers)	شَوَّاطِي	ش	١	fat (fem.)	سَمِينَةٌ	س
٥٣	Salih	صَالِحٌ	ص	٤١	years (genitive)	سِنِينَ	س
٦٢	sound, well-founded	صَائِبَةٌ	ص	٦١	easy	سَهْلٌ	س
١٨	their (masc. dual) friend	صَدِيقَهُمَا	ص	١١	the Subat	الْسَّوَابَاطُ	س
٢٨	path	صِرَاطٌ	ص	٢٧	sura	سُورَةٌ	س
٦٢	youngest (fem.)	صُغرَى	ص	٧٦	Syria	سُورِيَّةٌ	س
٧٦	Sicily	صِقْلَيْهَا	ص	٤٨	two cars (nominative)	سَيَارَتَانِ	س
٢٨	prayer	صَلَاةٌ	ص	٤١	lady	سَيِّدَةٌ	س
٢٧	May God bless and greet him	صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	ص	٤٠	biography	سِيرَةٌ	س
٦٠	two fishermen (nominative)	صَيَادَانِ	ص	١٨	cinema	سِينَمَا	س
٦٠	fishermen (nominative)	صَيَادُونَ	ص	٤١	his youth	شَبَابُهُ	ش
٢٨	those who err (masc. pl. - genitive)	ضَالِّينَ	ض	٦٢	their (masc.) nets	شِبَابَكُهُمْ	ش
٧٩	banks (of rivers)	ضَفَافٌ	ض	٦٢	their two nets (accusative)	شِبَابَتِهِمَا	ش
١	guest	ضَيْفٌ	ض	٤٢	peninsula	شِبَّةٌ	ش
٦١	its (masc.) way	طَرِيقَهُ	ط			جَزِيرَةٌ	ج

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
١٢	its (fem.) greatness	عَظَمَتْهَا		١٣	all the year round	طُولُ الْعَامِ	ط
٦١	your (fem. sing.) mind	عَقْلُكِ		١	pleasant	طَرِيفٌ	ظ
٧٩	science	عِلْمٌ					
٢٨	(he was angry) with them (masc.)	غَضَبَ عَلَيْهِمْ		٦٠	consequence	عَاقِبَةٌ	ع
٤١	his age	عُمْرٌ		٦٢	its (masc.) consequence	عَاقِبَتْهُ	
٣٧	(he dispensed) with it (masc.)	(اسْتَغْنَى) عَنْهُ		١٨	Assem	عَاصِمٌ	
٤١	cave	غَارٌ	غ	٧٥	international (fem.)	عَالَمِيَّةٌ	
٥٤	tomorrow	غَدَرٌ		٢٠	the usher	عَامِلُ الْمَقَاعِدِ	
٦١	stream	غَدَرٌ		٧٠	people	عِبَادٌ	
٧٠	(the birds) have sung	غَرَدَتْ		٤٠	Abdul-Muttalib	عَبْدُ الْمُطَّلِبِ	
١٢	silt	غَرِينٌ		٣	its (fem.) hind part	عَجْزٌ هَا	
١٢	heavy (fem.) (heavy rains.)	غَزِيرَةٌ		٣	old	عَجُوزٌ	
				٧٥	Arabs	عَرَبٌ	
٢٨	the Preface (the first sura)	سُورَةُ الْفَاتِحَةِ	ف	٢١	it (masc.) was shown	عُرِضَ	
٥٤	Originator	فَاطِرٌ		٢٠	attraction (show)	عَرْضٌ	
٣٦	Fatimah	فَاطِمَةٌ		٦٢	it (fem.) knew	عَرَفَتْ	
٢١	period	فَتْرَةٌ		٤١	twenty (accusative)	عِشْرِينَ	
٤٨	(the luggage) was checked	فُتُشتَ		١١	Atbara	عَطْبَرَةٌ	
٤٨	(the passports) were examined	فُحِصَتْ					

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٤١	(Surah of) Judgement	(سُورَةُ) الْقَدْرُ		٦٨	happiness	فَرَحٌ	
٢	he presented it (fem.)	قَدَّمَهَا		٣	odd (division)	فَرْدِيَّةٌ	
١١	in ancient times	قَدِيمًا		١٢	branch	فَرْعَعُ	
٢٧	the Koran	الْقُرْآنُ		١٣	two branches (genitive)	فَرَعَيْنُ	
١٢	nearness	قُرْبٌ		٣٦	favours	فَضْلٌ	
٧٥	two centuries (accusative)	قَرْنَيْنِ		٤٩	hotels	فَنَادِقٌ	
٧٥	centuries	قُرُونٌ		١٣	flood	فَيَضَانٌ	
٤٠	Quraish	قُرَيْشٌ		٢١	film	فِيلْمٌ	
٣٤	section	قِسْمٌ		٦٧	in them (dual)	فِيهِمَا	
٢	your (masc. sing.) way of dividing	قِسْمَتِكَ		٤٨	(the officials) met them	قَابِلَهُمْ (الْمُؤَظَّفُونَ)	ق
٢	my way of dividing	قِسْمَتِي					
٤	they passed	قَضَوْا		٤	they said	قَالُوا	
٢	he cut	قَطَعَ		٢	one who says	قَائِلٌ	
٦٢	it (fem.) jumped	قَفَرَتْ		٢٨	people who say (sound masc. pl. -accusative)	قَائِلِينَ	
٥٤	say (imperative-masc. sing.)	قُلْ		٧٦	Coptic	الْقَبْطِيَّةُ	
٧٩	get up (imperative-masc. sing.)	قُمْ		٤٠	tribe	قَبْلَةُ	
١٩	coffee	قَهْوَةٌ		٣٥	kadah (measure of capacity)	قَدَحٌ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٢٩	tongue	لِسَانٌ	ل	٥٤	our people	قَوْمًا	
٥٤	ye (tem. pl.) are not	لَسْتُنَّ		٥٣	it was said	قِيلَ	
٧٥	languages	لُغَاتٌ		٥٤	misbelievers	كَافِرُونَ	ك
٢	for both of you	لَكُمَا		١٢	great (fem.)	كُبِيرَىٰ	
٤١	when	لَمَّا		٦٢	large (sound fem. pl.)	كَبِيرَاتٌ	
١٨	to them (dual)	لَهُمَا		١١	large (masc. dual -nominative)	كَبِيرَانٍ	
٢	for me	لِي		١٢	large (masc. dual-genitive)	كَبِيرَينَ	
٥٣	he is not	لَيْسَ		٢٧	the Holy (Koran)	(الْقُرْآنُ)	
٤١	the Night of Judgement	لَيْلَةُ الْقَدْرِ				الْكَرِيمُ	
٤	their evening	لَيْلَتُهُمْ		١١	(its sources) were discovered	كَشَفَتْ	
٦٩	how pleasant the air is !	مَا أَطْيَبَ الْهَوَاءُ	م	٢٨	the ka'bah	الْكَعْبَةُ	
٤٠	thy (fem. sing.) water (accusative)	مَاءُكَ		٤٢	misbelievers	كُفَّارٌ	
٤١	he died	مَاتَ		٤١	he took charge of him	كَفَلَهُ	
٧٦	she died	مَاتَتْ		٢٧	speech	كَلَامٌ	
٥٣	Malta	مَالَطَةٌ		٤٢	all of it (masc.)	كُلُّهُ	
٤٨	the building	الْمَبْنَىٰ		٦٨	all of it (fem.)	كُلُّهَا	
٢٩	clear	مُبِينٌ		٣٥	two keilas (accusative) (measure of capacity)	كِيلَتَيْنِ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٢١	comic	مضحكٌ		٢٠	cartoons (lit. moving pictures)	(الصُورُ)	
٤٩	airports	مطاراتٌ				المُتَحَرِّكَةُ	
١٩	together	معًا		٤٨	delayed (masc. dual-genitive)	مُتَخَلِّفُونَ	
٦٨	mild	مُعْتَدِلٌ		٦٢	strong (fem.)	مُتَيَّنةٌ	
٢٨	people (Thou art) wroth with	مُخْضُوبٌ عَلَيْهِمْ		١٣	the course (of a river)	الْمَجْرِيُّ	
٢٧	Mecca	مَكَّةٌ		١١	unknown (fem.)	مَجْهُولَةٌ	
٧٥	million	مِلْيُونٌ		٤٧	reserved (fem.)	مَحْجُوزَةٌ	
٤٧	runway	مَمْرَأٌ		٢٧	Muhammad	مُحَمَّدٌ	
٤٧	runways	مَمْرَأَتُونَ		٧٦	place	مَكَلٌ	
١١	sources	مَنَابِعٌ		٤٨	kept for	مُخَصَّصٌ لِـ	
١١	its (masc.) sources	مَنَابِعَهُ		٦١	frightening	مُخْيِفٌ	
	those waiting (sound masc. pl. accusative)	الْمُنْتَظِرِينَ			playful, jocular those who are sent (sound masc. pl. genitive)	مُدَاعِبٌ	
٤٨	sickle	مِنْجَلٌ		٤٨	his two assistants (accusative)	مساعِدَيْهِ	
٣٦	textiles	مَنْسُوبَاتٌ		٤٨	people who welcome (sound masc. pl. nominative)	مُسْتَقِبِلُونَ	
				٢٨	right	مُسْتَقِيمٌ	
٤٨	passport officials	موظفو		٢٨	mosque	مَسْجِدٌ	
		الْجَوازَاتِ		٢٨	Moslems (sound masc. pl.) nominative)	مُسْلِمُونَ	
٧٥	A. D.	مِيلَادِيٌّ		١٢	mouth (of a river)	مَصَبٌ	

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٢٨	he emigrated	هَاجَرَ	ه	٢٨	prophet	نَبِيٌّ	ن
٧٥	important (fem.)	هَامَةٌ		٧٥	its (masc.) prophet	نَبِيٌّهُ	
٤٧	it (fem.) landed	هَبَطَتْ		٢٧	prophets (sound masc. pl.- genitive)	نَبِيُّنَّ	
٤٢	Hijrah (Emigration)	هَجْرَةٌ		٢٨	we find	نَجَدْ	
٦١	escape	هُرُوبٌ		٣٥	we need	نَحْتَاجُ	
٤٧	India	الْهَنْدُ		٤	we want	نُرِيدُ	
٥٣	Hûd	هُودٌ		١٩	we spend the evening (night)	نَسْفَرُ	
١٢	the valley	الْوَادِيُّ	و	٢٧	he grew up	نَشَأَ	
١٣	its (masc.) valley	وَادِيٌّهُ		١٢	it (fem.) developed	نَسَّاتٌ	
٧٦	abundant (fem.)	وَافِرَةٌ		٦٢	they (masc. dual) spread	نَشَرَا	
٤١	revelation	وَحْيٌ		٦٢	their (fem. pl.) advice	نَصَائِحُهُنَّ	
٦٢	perilous (fem.)	وَخِيمَةٌ		٦١	we think	نَفَكَرُ	
٦٨	their (the trees') leaves	وَرْقَهَا		٢	we accept	نَقْبَلُ	
٦٢	the middle (one) (fem.)	الْوُسْطَىُ		٧٩	let's walk	(قُمْ) نَمْشِ	
٤٧	arrival	وَصُولٌ		٧٩	river	نَهَرٌ	
٤٠	he was born.	وُلْدَةٌ		٧١	we escape	نَهَرُبُ	
٤	your two sons (nominative)	وَلَدَّا كُمَا		٥٣	Noah	نُوحٌ	
٢	the two sons of ... (genitive)	وَلَدَّيْ					

Page	Meaning	Word	Letter	Page	Meaning	Word	Letter
٧٥	they (masc.) exceed	يَزِيدُونَ عَلَىٰ	ي	٧٦	O ye !	يَا يَاهَا	ي
٤٨	they (dual) did not carry out in full	(لَمْ)	ي	١٢	it (masc.) heads	يَتَجْهِي	ي
١٢	it (masc.) flows into	يَصْبُرُ	ي	٤١	he worships	يَعْبُدُ	ي
٥٤	(that) they should fast	(أَنْ)	ي	١٢	it (masc.) branches off	يَتَفَرَّعُ	ي
		يَصُومُوا	ي	٧٦	they (masc.) speak	يَكْلَمُونَ	ي
١١	they think	يَظْنُونَ	ي	٦٩	they (fem.) walk about	يَسْرَهُنَّ	ي
٦٩	(poets) admire it (masc.)	يَعْجَبُ بِهِ	ب	٦١	it is a duty (that)	يَجِبُ	ب
٢٩	it (masc.) straightens	يَقْرُمُ	ب	٧٦	they (masc.) venerate	يَجْهَلُونَ	ب
٣٦	(Ibrahim) needs (لاَبْرَاهِيمَ)	يَلْزَمُ	ب	١١	they do not know	يَجْهَلُونَ	ب
١٣	it (masc.) is known for	يَمْتَازُ	ب	٦٩	(people) love it (masc.)	يُحِبُّهُ	ب
١١	it (masc.) springs	يَنْبَغِي	ب	٧٠	(people) love them	يُحِبُّهَا	ب
٤٧	they (masc.) wait	يَسْتَظِرُونَ	ب	٣٦	he needs	يَخْتَاجُ	ب
٢٩	it (masc.) guides you (dual)	يَهْدِي كُمَا	ب	١٢	it (masc.) runs through	يَخْرُقُ	ب
			ب	٦٩	they (masc.) go out	يَخْرُجُونَ	ب
			ب	٢٨	(Moslems) implore	يَدْعُو	ب
			ب	٣٥	her hand	يَدُهَا	ب

تمت الطباعة بطبع المركز الإقليمي لتعليم الكبار (أسفل)

سرس الليان ، منوفية ، ج ٢٠ ع

٢٥٠٤ / ٤٠٠٤ م

إذاعة جمهورية مصر العربية

القاهرة

A.R.E. BROADCASTING CORPORATION
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ARABIC BY RADIO,

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P.O.B. 325

ص.ب. : ٣٢٥

CAIRO

القاهرة

A.R.E.

جمهورية مصر العربية

SECOND STAGE TEST

(ON BOOK TWO)

اختبار مرحلة ثانية إنجليزي

PLEASE WRITE IN BLOCK LETTERS

LISTENER'S FILE NO.

LISTENER'S NAME IN ARABIC :

LISTENER'S NAME IN ENGLISH :

OCCUPATION :

ADDRESS :

To be received back in Cairo not later than the end of January, next.

Remark: You are kindly requested to answer the questions on the back page, cut it and send it back to us within the course of two months

Dear Listener,

«Arabic By Radio» wishes you the best of luck in answering the questions contained in this Second Stage Test on Book Two (Parts 1—4).

After answering all the questions on the following pages, you are kindly requested to return the test-paper to us. It should be received here not later than the end of January next, at the following address:

Arabic by Radio
P. O. B. 325
Cairo A. R. E.

Those who gain 50% or more will pass the test and will receive certificates and valuable prizes.

Yours sincerely,
Director General.
Arabic By Radio.

الْمُنْتَهَىُ الْمَرْجَلَةُ الثَّانِيَةُ

(فِي الْكِتَابِ الثَّانِي)

١ - ضَعْ في المَكَانِ الْخَالِيِّ مِنَ الْجُمْلِ الْآتِيَةِ الْكَلِمَةَ الْمُنَاسِبَةَ مِنَ الْكَلِمَاتِ الَّتِي أَمَانَهَا بَيْنَ قَوْسَيْنِ :

Fill in the spaces in the following sentences with suitable words of your own.
Answers : (10 marks)

- ١ - الْحَدِيقَةُ . . . مَفْتُوحٌ (بَيْتُنَا . بَابُهَا . نَوَافِذُهَا)
- ٢ - الْمَسَافِرُونَ . . . حَقَابِهِمْ فِي أَيْدِيهِمْ (يَلْعَبُونَ . يُحِبُّونَ . يَحْمِلُونَ)
- ٣ - النَّيلُ . . . أَنْهَارُ الدُّنْيَا (أَطْوَلُ . أَقْصَرُ . أَكْبَرُ)
- ٤ - أَقْيَمَتْ عَلَى مَجْرِ النَّيلِ . . . عَظِيمَةُ (مَنَابِعُ . صُورَ . سُدُودُ)
- ٥ - الصَّيَادُونَ . . . وَاسِعٌ (شَبَاكُهُمْ . رِزْقُهُمْ . نَصَانُهُمْ)

Answers :

الإجابة :

_____ - ١
_____ - ٢
_____ - ٣
_____ - ٤
_____ - ٥

٢ - ضع في المكان الخالي من الجمل الآتية الكلمة المناسبة من الكلمات التي يُستطيل:

Fill in the spaces in the following sentences with a suitable word from the frame below

(10 marks)

راضيا . تَضَلُّعُ . مَنَابِعُ . الْمُسْلِمُونَ . عَمَّهُ

- ١ - كُثِيرَتْ . . . النَّيْلُ فِي الْمَاضِي .
- ٢ - يَدْعُو . . . اللَّهُ فِي كُلِّ صَلَاةٍ .
- ٣ - عَادَ الزَّوْجُ مِنَ السُّوقِ . . .
- ٤ - كَفَلَ النَّبِيَّ بَعْدَ مَوْتِ جَدِّهِ . . . أَبُو طَالِبٍ .
- ٥ - الْلُّغَةُ الْعَرَبِيَّةُ . . . لِلْأَدَبِ وَالْعِلْمِ مَعًا

Answers :

الإجابة :

— ١ —
— ٢ —
— ٣ —
— ٤ —
— ٥ —

٣ - أكمل كُل جملة بما يناسبها مستعينا بقراءة الدروس (من ٩٧ إلى ١٠٠) :

Complete every sentence with the suitable words drawn from Lessons 97-100

(10 marks)

- ١ - مات أبو النبي وهو في بطن أمه
- ٢ - كانت الهجرة بداية . . . في شبه الجزيرة العربية .
- ٣ - إن مطار القاهرة . . . من . . . مطارات العالم .
- ٤ - السمك في النهر . . . ورزق الصيادين . . .
- ٥ - إن التردد . . . وخيمة ، والعاقل لا . . .

Answers :

الإجابة :

— ١ —

— ٢ —

— ٣ —

— ٤ —

— ٥ —

٤ - افْلَأْ مَكَانَ النُّقْطِ لِتُكَوِّنَ جُمْلَةً صَحِيحةً عَلَى مِثَالِ الْجُمْلَةِ
الَّتِي فِي السُّطْرِ الْأَوَّلِ :

Fill in the spaces in each sentence to form a complete one (Example is given below).

(10 marks)

أَنْتَ عَرَبٌ تَّكَلَّمُ الْلُّغَةَ الْعَرَبِيَّةَ .

..... ١ - أَنَا

..... ٢ - نَحْن

..... ٣ - أَنْتَ

..... ٤ - أَنْتُمَا

..... ٥ - أَنْتُمْ

..... ٦ - هُوَ

..... ٧ - هِيَ

..... ٨ - هُمَا

..... ٩ - هُمْ

..... ١٠ - هُنَّ

٥ - أجب عن الأسئلة الآتية ، واستعن على الإجابة بقراءة
الدروس (من ٩٣ إلى ٩٦) :

Answer the following questions whose answers occur in Lessons 93—96.
(10 marks)

- ١ - ما أهمل السُّلُودُ عَلَى مَجْرِي النَّيلِ؟
- ٢ - بِمَاذَا يَمْتَازُ وَادِي النَّيلِ؟
- ٣ - كَمْ سُورَةٌ فِي الْقُرْآنِ الْكَرِيمِ؟
- ٤ - مَا السُّورَةُ الَّتِي تُقْرَأُ فِي كُلِّ صَلَوةٍ؟
- ٥ - أَيْنَ تُقَامُ الْأَسْوَاقُ؟

Answers :

الإجابة :

— ١ —

— ٢ —

— ٣ —

— ٤ —

— ٥ —

٦ - أَقْرَأَ الْجُمَلَ الْآتِيَةَ ، ثُمَّ ضَعْ عَلَامَةً (٧) أَمَّا الْجُمَلُ
الْمُنَاسِبَةُ الَّتِي تُكَمِّلُ الْمَعْنَى :

Put (✓) opposite the right clause under each sentence (10 marks)

١ - أَنَا أَنْكَلَمُ بِالْلُّغَةِ الْعَرَبِيَّةِ .

- لَأَنِّي مِنَ الْيَابَانِ .

- لَأَنِّي عَرَبٌ .

- لَأَنِّي إِنْجِلِيزٌ .

٢ - أَذْهَبُ إِلَى الْقَرَيَّةِ لِأَبْيَعَ وَأَشْتَرِي .

- لَأَنَّ الْأَسْوَاقَ تُقَامُ فِي الْقُرَى .

- لَأَنَّ الْأَسْوَاقَ تُقَامُ فِي الْمُدُنِ .

- لَأَنَّ الْأَسْوَاقَ تُقَامُ فِي الشَّوَّارِعِ .

٣ - نَحْنُ نُحِبُّ الْحَدَائِقَ .

- لَأَنَّ بِهَا كُتُبًا نَافِعَةً .

- لَأَنَّ بِهَا مَنَازِلَ مُرِبَّحةً .

- لَأَنَّ بِهَا أَشْجَارًا وَأَزْهَارًا جَمِيلَةً .

٤ - أَقَامَ الْمِصْرِيُّونَ لِلنَّيلِ اخْتِفَالَاتٍ رَائِعَةً .

- لَأَنَّهُ أَطْوَلُ أَنْهَارِ الدُّنْيَا .

- لَأَنَّهُمْ عَرَفُوا قَضْلَهُ .

- لَأَنَّهُمْ كَشَفُوا مَنَابِعَهُ .

٥ - خَرَجَ الْأَصْدِيقَاءُ إِلَى السَّينَمَا . - لِيُشَاهِدُوا الْحَدَائِقَ الْجَمِيلَةَ

- لِيُشَاهِدُوا الصُّورَ الْمُتَحَرِّكَةَ . - لِيُشَاهِدُوا مَصَانِعَ حُلُوانَ .

٧ - رَتَبِّ الْجُمَلَ الْآتِيَةَ لِتُكَوِّنَ فِقْرَةً مُتَرَابِطَةً صَحِيحةً :

Re-arrange the following sentences to form a coherent sound passage.
(10 marks)

١ - فُحِصَتِ الْجَوَازَاتُ ، وَفُتُّشَتِ الْحَقَائِبُ .

٢ - سَمِعَ لِلرُّكَابِ بِالْخُرُوجِ ، فَاسْتَقْبَلُهُمْ أَهْلُهُمْ بِالْتَّحِيَّةِ .

٣ - وَحَمَلَتْ سَيَارَةُ الرُّكَابِ إِلَى مَبْنَى الْمَطَارِ .

٤ - وَقَفَتِ الطَّائِرَةُ فِي الْمَطَارِ ، وَنَزَلَ مِنْهَا الرُّكَابُ .

٥ - وَهُنَاكَ قَابِلُهُمْ مُوَظَّفُ الْجَوَازَاتِ وَالْجَمَارِكِ .

Answers :

الإجابة :

— ١ —

— ٢ —

— ٣ —

— ٤ —

— ٥ —

٨ - اضْبِطْ كُلَّ كَلِمَةٍ تَحْتَهَا خَطٌّ فِي الْجُمْلِ الْآتِيَةِ ، وَبَيْنَ سَبَبِ الضَّبْطِ :

Put the suitable vowel sign on each underlined word and state the cause.
(10 marks)

- ١ - ذَهَبَ مَاجِدٌ وَعَاصِمٌ إِلَى صَدِيقِهِمَا نَيْلٍ .
- ٢ - أَنَا أَفْضُلُ عَصِيرَ الْفَوَاكِهِ .
- ٣ - إِشْتَرَى أَبِي مِنَ السُّوقِ كِيلَتَيْنِ ذُرَّةٍ .
- ٤ - قَلَمَ الْبُسْتَانِيُّ الشَّجَرَ إِلَّا شَجَرَةَ الْمِشْمِشِ .
- ٥ - يَا أَخْمَدُ اذْهَبْ إِلَى الْمَطَارِ .

Answers :

الإجابة :

سَبَبُ الضَّبْطِ	الْكَلِمَةُ مَضْبُوَطَةٌ
	١ - عَاصِم
	٢ - عَصِير
	٣ - ذُرَّة
	٤ - شَجَرَة
	٥ - أَخْمَد

٩ - ضع كَلِمَةً مُنَاسِبَةً فِي الْمَكَانِ الْخَالِي مِنْ كُلِّ جُمْلَةٍ ، ثُمَّ اضْبِطْهَا مُبِينًا سَبَبَ الضَّبْطِ عَلَى مِثَالِ السَّطْرِ الْأُولِي :

Fill in the spaces in the following sentences with a suitable word. Put the suitable vowel sign on each stating the cause. (An example is given below).
(10 marks)

السبب	الجملة
	السُّورَةُ الْأُولَى مِنَ الْقُرْآنِ سُورَةُ الْفَاتِحَةِ لِأَنَّهُ خَبَرُ الْمُبْتَدَأِ
١ - نَشَأْتُ فِي وَادِي النَّيلِ حَضَارَةً . . .	
٢ - اسْتَقْبَلَ نَبِيلُ صَدِيقَهُ . . . فِي حُجْرَةِ الْجُلُوسِ .	
٣ - اسْتَعْمَلْتُ فِي الْأَكْلِ الْبِلْعَةَ و	
٤ - يَا . . . الْفَاكِهَةُ زِنْ لِي كِبِيلُو عِنْبَا .	
٥ - إِنْ . . . تَمْثِيلُهُ بَارِعٌ .	

Answers : .

الإجابة : .

السبب	الكلمة مضبوطة
	— ١
	— ٢
	— ٣
	— ٤
	— ٥

١٠- إقرأ القِطْعَةَ الْآتِيَّةَ ثُمَّ أَجِبْ عَنِ الْأَسْئِلَةِ الَّتِي بَعْدَهَا :

Read the following passage and answer the questions below. (10 marks)

فَضْلُ الرَّبِيعِ أَجْمَلُ فُصُولِ الْعَامِ ، الْجَوْفُ فِيهِ مُعْتَدِلٌ ، وَالسَّمَاءُ صَافِيَّةٌ ، وَالْأَرْضُ فِي فَرَحٍ وَيَهْجَةٍ :

الْطَّيْرُ تُغْرِدُ عَلَى الْأَشْجَارِ ، وَالنَّاسُ يَخْرُجُونَ إِلَى الْحَدَائِقِ وَالْمَزَارِعِ ، وَشَوَّاطِيَّهُ الْأَنْهَارِ ، لِيَتَمَمَّوْا بِالْطَّبِيعَةِ الْجَمِيلَةِ ، وَالْأَزْهَارِ الْمُتَفَتَّحَةِ .

وَالرَّبِيعُ لِجَمَالِهِ يُحِبُّ النَّاسَ ، وَيُعَجِّبُ بِهِ الشُّعَرَاءَ .

الْأَسْئِلَةُ :

١ - مَا أَجْمَلُ فُصُولِ الْعَامِ ؟

٢ - إِلَى أَيْنَ يَخْرُجُ النَّاسُ فِي الرَّبِيعِ ؟

٣ - لِمَاذَا يُحِبُّ النَّاسُ فَضْلَ الرَّبِيعِ ؟

٤ - مَا مَظَاهِرُ فَرَحِ النَّاسِ

٥ - اسْتَخْرِجْ مِنَ الْقِطْعَةِ :

— خَبَرًا لِلْمُبْتَدِئِ .

— فَاعِلًا .

— نَعْنَا وَاضْبِطْهُ .

— نَعْنَا وَاضْبِطْهُ .

— مَجْرُورًا يَحْرَفُ جَرًّا .

Answers :

الإجابة :

- ١
- ٢
- ٣
- ٤

٤ - خَبَرُ الْمُبْتَدَأِ هُوَ :
- الْفَاعِلُ هُوَ :
- النَّعْتُ مَضْبُوطًا هُوَ :
- الْمَجْرُورُ بِحَرْفِ جَرٍ هُوَ :

ARABIC BY RADIO

First Stage lessons are broadcast every Sunday and repeated every Tuesday.

Second Stage lessons are broadcast every Monday and repeated every Wednesday.

Third Stage lessons are broadcast every Thursday and repeated every Saturday.

ARABIC BY RADIO
P. O. BOX 325
CAIRO A.R.E.

WE HOPE TO RECEIVE THIS
FORM BACK IN THE COURSE
OF TWO MONTHS.

APPLICATION FORM

File no.

Occupation

Age

Name

Address

I am a listener of Arabic by Radio, stage I wish to be promoted to the following stage.

Dear listener,

Prior to your promotion to the following stage, you are kindly requested to answer the following questions, before sending this form back to us.

Please put the mark opposite the right answer.

Do you listen regularly to our radio lessons?

I listen regularly - Not regularly - Not at all.

If you listen, please mention the wavelength

The wavelength is

Do you prefer to follow our Course in your native language ? Yes — No

Please mention your native language.

Native language :

Do you listen to the programme beamed to your area from Radio Cairo in your native language? Please mention the wavelength. Yes—No.

The Wavelength is

عزيزى المستمع

الرد على هذا الامتحان اجبارى حتى تحصل على شهادة
الانتقال الى المرحلة التالى و حتى يظل اسمك مسجلا
لدينا ولتحصل على مطبوعات العربية بالراديو بعد
الاجابة نرجو ان ترسله فورا على العنوان التالى :



اذاعة جمهورية مصر العربية

تعليم العربية بالراديو

من .ب ٣٤٥ - ١١٥١١

القاهرة - مصر

تمت الطباعة بطبعات المركز الإقليمي لتعليم الكبار (أسطك)
سرس الليان ، منوفية ١٢٠٢٤
٢٥٠٤ / م